HARVARD UNIVERSITY

THE

NEW-JERUSALEM MAGAZINE.

Vol. VIII. JANUARY, 1884. No. 1.

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PUBLISHED BY
THE MASSACHUSETTS NEW-CHURCH UNION,
No. 169 TREMONT STREET, BOSTON.

Entered as Second-class Mail Matter.

THE NEW-JERUSALEM MAGAZINE.

Published MONTHLY, under the auspices of the

Massachusetts Association of the New Church,

— AT —

No. 169 TREMONT STREET,

BOSTON.

Its object is to promote the reception in Mind and Life of the truths of the New Church, contained in the Holy Word, and set forth in the writings of Emanuel Swedenborg.

"*The two essentials of the New Church are, that the Lord alone is the God of Heaven and Earth, and that conjunction with Him is through a life according to the commandments of the Decalogue.*"

All business communications should be addressed to the "PUBLISHERS OF THE NEW-JERUSALEM MAGAZINE, No. 169 Tremont Street, Boston."

All matter for insertion may be sent to "THE EDITOR OF THE NEW-JERUSALEM MAGAZINE," at the same office.

TERMS:

Payable in advance, (including postage) - - - - $2.00 a Year.
To Clergymen and Students in Theological Schools, 1.00 a Year.
Single numbers, 20 cents.

The Volumes of the New Series bound in cloth, uniform style, are for sale at $2.50 each. Subscribers having numbers in good condition may exchange them for the bound volume, on payment of seventy-five cents. Single numbers of this series, and of most of the volumes of the first series, are for sale at low prices to complete sets.

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TERMS: — Payable in Advance, (including postage) $1.00 a Year.

Remittances for either Magazine may be made in P. O. Money Orders, Checks, or Registered Letters, made payable to the order of E. A. WHISTON, Agent. Money in letters not registered is at sender's risk.

MASSACHUSETTS NEW-CHURCH UNION,

No. 169 TREMONT STREET, BOSTON.

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NEW-JERUSALEM MAGAZINE.

VOL. VIII.—NEW SERIES.—No. 1.

JANUARY, 1884.

THE DIVINE WORD.

WHATEVER is Divine is in some sense Infinite. This is an axiom, from which the rational mind cannot dissent. The converse follows, or rather is involved in it: That nothing finite is in itself Divine. But our habits of speech and thought are often very much at variance with this. The terms Infinite and Divine are very much mis-applied. It is too common to characterize qualities and attributes of men and of things as Divine, which are esteemed of great excellence, or which are considered, perhaps, to be derived from, and to bear some near or remote resemblance to what is Divine. The terms thus used become little more than superlatives for high degrees of excellence.

All this is a mis-application of words; and such confusion of terms is likely to lead to confusion of thought,—or at least is apt to be more or less accompanied with confusion of thought. Perhaps no outside, formal thing contributes so much to clearness and accuracy of thought, as precision in the use of words, which are the forms and vehicles of thought.

It is a common belief in the Christian world that the Book which, to distinguish it above all other books, is called the Bible,—literally, THE BOOK,—is the written Word of God, revealed for the use and guidance of men; and that it is

therefore Divine. And yet the belief is almost equally common that there is nothing in this Divine Book beyond what appears upon its surface, so to speak, like any other book; and that it is fully expounded, when it is fully and accurately interpreted after the manner that we interpret other books.

But if the Bible can only be so interpreted, and contains no more than is visible, or at the most discoverable in the grammatical construction of its words, like the books and writings of men, then it is not Divine; for it lacks the attribute of Infinity, and therefore is not the Word of God. For no one will claim that the mere letter of the Bible is Infinite.

The Lord reveals his truth to men by measure, from age to age, according to the mental condition and development of the race, and their capacity to understand and receive and be benefited by the truth. The Bible itself is not a single revelation, but a series of revelations, given in succession, through many ages, with great intervals between. The first part of it is the oldest of all known writings; the last was written since the beginning of the Christian era.

Now, in the course of the gradual development of mankind, and their successive preparation and ability to receive more and higher truth, the time has come, in the remarkable age in which we are living, when the Lord could reveal this great mystery,—hitherto unrevealed,—how a Book, written apparently very much like other books, of men, can yet be Infinite and Divine; and has revealed to men the key to its Divine interpretation, by which the understanding of it may be opened, so that men may enter in and drink, according to their ability and capacity, of this sacred, infinite, and therefore inexhaustible fountain; and more and more, as mankind more and more progress in their upward course of development, to all time.

Very much that relates to this mystery is involved in the meaning of the word *inspiration*, used with reference to the Divine Being. A little consideration will make it obvious that there must be a depth and breadth of meaning to the term,

in application to Him who is Infinite and Divine, far beyond what it can have in application to any finite being or subject. Inspiration, literally and strictly, is in-breathing; and it is only in something like its strictness that the term can, with propriety, be applied to any Divine operation. For the Divine Being can only operate upon created and finite subjects, by influx through successive and accommodating *media*,—as the sun does, by its light and heat, upon the subjects and objects within its solar sphere. Any other than such graduated and accommodated action, would be destruction to the finite subject. When, therefore, the Apostle says, in II. TIM. iii. 16, that "All Scripture is given by inspiration of God," there is far more in the declaration than has often been supposed; and the condensed statement of the original suggests this with much greater force than our somewhat diffuse translation. It is literally, "All Scripture is *God-breathed*" (*Theopneŭstos*).

Divine in-breathing, or inspiration, then, involves an actual descent of the Divine through successive degrees, until it reaches that degree and plane wherein it is adapted and accommodated to men. And it implies, too, that that which is in any true sense Divine in this lowest plane, involves and includes within it all the intermediate and higher forms by which it clothes and accommodates itself in its descent; so that the lowest is as the first step of a ladder reaching upwards through all degrees of the finite, even to the incomprehensible, inconceivable, infinite Divine. Such is the Divine Word,—whether as manifested, in the Divine works, in the created universe, or revealed, for the spiritual instruction and guidance of men, in that Book of books which is truly called the *Word of God*. It is as true of nature as of revelation, that it is "a ladder set up on earth, and the top of it reaches to heaven," and even to the Lord himself, the Creator; for the Lord stands above it. (GEN. xxviii. 12, 13.) So much is involved in Divine operation, whether of revelation or of creation. These considerations lead to some conception of the profound significance of the declaration of Holy Scripture: "By the Word of God were the heavens made;

and all the host of them by the breath of his mouth" that is, inspiration.—Ps. xxxiii. 6.

The manifested, equally with the written Word, has been misinterpreted, and little understood. They have alike been, so to speak, only literally interpreted, and conceived to have no significance beyond what lies upon the surface,—or so near the surface that it may be discovered by searching scrutiny of its forms and parts, and the comparison of functions and phenomena. This scrutiny and close investigation of the outward forms and functions and history and conditions of things in nature, is most useful and important, and is every way to be encouraged and promoted. It is important and even necessary to the ultimate true interpretation and understanding of the Book of Nature; but it comes as far short of such true interpretation and understanding of the manifested Word of God, in nature, as does the merely literal interpretation of the written Word come short of its true and vast Divine significance.

By written revelation the Lord has addressed and accommodated his truth to the understandings of men, in every possible degree of their future development; and has gradually, from time to time, thus opened the way, by his written Word, through which they may more and more, to all time, penetrate into the infinite depths of Divine wisdom,—yet, of course, without ever being able even to make an approach to fathom it; for the finite cannot measure the infinite. Such is the scope and prospect which the Lord holds out and has prepared, by his written Word, for the indefinite advancement of human intelligence. By the understanding of the written Word, addressed and adapted to the instruction of men, by Him who is the source of all truth,—by the understanding of this, the manifested Word of God will come to be more and more understood. But without this Word revealed to the understandings of men, they would never have even so much as known that there is any Word of God in nature. They are counterparts of each other; and the one explains and interprets the other.

Let us consider how this is, as this great subject is pre-

sented to us in the new revelation by which the mystery of the Word is now made known.

At the threshold to the Gospel acccording to John, we meet with the remarkable words: "In the beginning was the Word; and the Word was with God, and the Word was God. . . . All things were made by him." Then, in the words we have already quoted, it is said: "By the Word of the Lord were the heavens made." Now the Divine Word is Divine truth; and this, too, we find distinctly declared: "Thy Word is truth."—JOHN xvii. 17.

"In the beginning" refers to the point whence creation began,—when God alone was. "In the beginning was the Word." "In the beginning" was Divine Truth. And this Word, or Divine Truth, was "with God," and "was God." It was with God, because God is essentially Love, and truth is with and is the form of love. It was God, because truth, which is the form and manifestation of love, is His form,—comparatively as a man's body is his form, and is himself.

As God was, and is, in the beginning of all things,—the inmost and centre, whence all created things come forth, and still proceed,—as He thus was and is, in himself, He is far above all the heavens. The highest heavens could not sustain the heat and power of his love, and the light of his truth, if they were not tempered and accommodated to them. It is written: "Behold the heaven and heaven of heavens cannot contain thee."—I. KINGS viii. 27. The finite cannot, in fulness, receive the infinite. Therefore, "in the beginning," when "God created the heavens and the earth," He sent forth his creative truth and love through successive accommodating degrees,—comparatively as the heat and light of the sun pass through and are accommodated by its three successive spheres or atmospheres, before they reach the earth. Thus the Lord sent forth his Word to create the heavens. There are three heavens,* succeeding likewise, one after the other. By the Word these were successively created; and through these, as accommodating and co-active

* In II. COR. xii. 7, we read of the Apostle Paul being "caught up into the third heaven."

media, the natural universe and all things below the heavens were created.

There are all these degrees of descent and accommodation in the mind of every man; so that man is an epitome of the universe. There is in every human mind an inmost region, in degree above the highest heaven, wherein the Lord alone dwells; and there are three successive degrees below this, answering to, and on a plane with, the three successive heavens.

Then there are three orders of human minds and intelligences which inhabit the three heavens. These three orders of intelligences are not such — that is, one above the other — by creation, but by acquisition; though not so much by direct acquisition of knowledge, as by acquisition of that goodness and excellence which clear the mind and give it loftier, and purer, and truer perceptions of spiritual and Divine truth. The possibility is, by creation, in every man, of opening his mind to the highest degree. His order of life and intelligence depends thus upon himself.

This, in general, is the order and procedure of the Divine Word in creation.

After the same order, and through the same successive degrees of descent and accommodation, the Lord sends forth his written Word to men; and this is Divine inspiration. As "by his word the heavens were made, and all the host of them by the breath of his mouth," so by his Word, "the breath of his mouth," the order and use, and meaning of all these things, and the laws of life that govern them, are by revelation set before the understandings of angels and men.

A general difference between the written Word and the Word as put forth in the creation, is this: The written Word is the revelation of the Divine thought and mind, addressed to the minds of created intelligences, according to the successive order of their intelligence; and the manifested Word is, as it were, the embodiment of the Divine mind in his works, which are a stupendous series and succession from himself of forms of beneficent usefulness.

In its outermost and lowest form, adapted to men on earth,

it is written in human language. And even in this outer form it is variously accommodated and adapted to all possible states and capacities of the natural minds of men in each and every age. In this literal form, too, it is yet Divine; but in this form the Divine Truth often appears different from what it actually is,—even as his truth in the phenomena of nature often so appears. It is presented for the most part as it appears to the various natural states and conditions of men. The Rev. William Bruce has well said, in the Introduction to his valuable "Commentary on the Gospel of John," that

"The Word . . . is a revelation of the Divine mind, not simply as expressed in the words of human language, but as clothed in the forms of human thought. Revelation, therefore, has two sides: a Divine and a human. On its Divine side it is absolute truth; on its human side it is relative truth. The absolute truth of the Word is, like its Divine Author, eternal, unchangeable, universal; its relative truth, like its human writers, is temporal, variable, local. The absolute truth of Scripture is not, therefore, that which appears in its cosmogony, its science, its history, or even in its ecclesiastical laws and institutions. These are forms of human thought which belong to the periods in which the Word was written, and are but the human vesture in which Divine truth clothed itself when it descended from God to the abodes of men. The Old and New Testaments are striking examples of this. In descending into the Hebrew mind, revelation clothed itself with the forms of Hebrew thought. Much of it, for this reason, consists of the history of this peculiar people, and not a little of its teaching is accommodated to their particular state of mental development and imperfect spiritual discernment. The Hebrew Scriptures contain no direct revelation of the immortality of the soul, and speak [apparently] of none but temporal rewards and punishments. . . . The New Testament is addressed to a higher condition of mind. Life and immortality are brought to light by the Gospel. God as a Spirit is to be worshipped in spirit and in truth; the law of ordinances is abolished; and the moral law is raised to a higher standard. Yet all the Word is equally inspired, and all is, according to the Apostolic declaration, 'profitable for doctrine, for reproof, for correction, for instruction in righteousness.'—II. Tim. iii. 16.

"But," adds Mr. Bruce, "even that side of revelation which is formally human is spiritually Divine. Although the literal form of the Word is moulded by man's state, it is not determined by his will. The materials for this temple of the Divine Presence have indeed been supplied [outwardly] by man, but its Maker and Builder is God. The stones may even have been roughly hewn in the quarry of the human mind, but no sound of human hammer or of axe has been heard in the sacred edifice while building."

The whole language of the Word, although in forms of human thought, is yet symbolical and correspondential. It everywhere symbolizes and corresponds to angelic and to Divine thoughts. It is written by a certain *law* of inspiration, and that law is the law of its interpretation. This symbolical language, interpreted, opens the way for the inner light of the Word to stream forth into the minds of men, according to their state and capacity to receive.

Within this outer sense of the Word, in which Divine truth is clothed in the language and in the thoughts of men, there is an inner sense in which it is clothed in the thoughts and language of the lowest heaven. Within this, again, is a more interior sense in which it is clothed in the language and adapted to the angels of the second heaven; and still within this is an inmost sense, in which the Divine truth is clothed in the thought and language of the highest finite intelligences,—the angels of the highest heaven. Within and above this again are the degrees through which the Divine truth descends and is accommodated to the highest heaven. And above all, within all, its very inmost, is the Lord himself, who is the veriest and Eternal Truth, from whom all the degrees of his Word descend. Thus it is that the Word, while outwardly human, is yet infinite and Divine.

In order that the literal Word might be the perfect ultimate and embodiment of infinite Divine Truth, although written by human instruments and clothed in human thoughts, yet the choice of its ultimate form of thought and language was not left at all to the men by whose instrumentality it was written. Nor yet was the freedom of their will,

as men, taken from them or infringed. But they became the willing and submissive instruments of the Divine Spirit, which dictated the veriest words they uttered,—the higher purport of which the writers had no conception of themselves. So important to the unbroken series of its internal sense is this literal exactness, as Swedenborg informs us, that it is "holy in every sentence, in every word, and, in some instances, in the very letters."

The use and vast importance to men of such a revelation may be conceived when we reflect that it is the means of connection between mankind on earth and in the heavens, and the means of conjunction with the Lord himself. On this subject, Swedenborg says,—

"There is consociation with angels by means of the literal sense of the Word, because the spiritual and celestial senses are within this sense, and the angels are in those senses,—the angels of the spiritual kingdom, in the spiritual sense of the Word, and the angels of the celestial kingdom in its celestial sense. These senses are evolved from the natural, which is the literal, sense of the Word, when a true man is in this sense. The evolution is instantaneous, and therefore the consociation also."—S. S., n. 62.

Why else is it that civilization so remarkably groups itself around the Divine Word, as about its centre? That where the Word is most freely and widely circulated and read among the people, there the greatest light of civilization prevails, and the greatest progress is made, in all that relates to the upward tendency and advancement of the race? That, as we go out from this centre, to those nations that have the Word, indeed, yet not freely circulated among the people, but closely confined to the hands of a few, the light of civilization becomes more dim, and the progress more slow, until it fades away into darkness among those who have not the Word at all, and no light of the Word, but only the barbarous and savage instincts of their lower nature? "The entrance of thy Word giveth light; it giveth understanding to the simple."—Ps. cxix. 130.

Hence has come the marvellous influence of the Word upon men, even though it has been little understood. The fact can be explained satisfactorily on no other hypothesis.

It is an obvious reflection from all these considerations, that a book of this Divine and holy character ought at all times and under all circumstances to be treated and referred to, whenever we refer to it, with the utmost reverence; not for its sake,—for man can do no actual violence to the inviolable Word itself,—but for our own sakes, for whose use and great benefit it was given. We can do it great violence in our own minds, and in the minds of others. The worst calamities that have ever befallen men, have been from this cause: that by violence to the Word in their own minds, they have cut themselves off from the life and light of heaven. Any violence that we do to the Word in our own minds, impairs, and tends to cut us off from that connection with those higher realms of light, and life, and intelligence, which is the only means by which mankind are withheld from plunging into the depths of barbarism and brutality, and from final destruction. On this subject again Swedenborg says,—

"They who jest from the Word do not esteem it holy; and they who jest about the Word account it of trifling value. And yet the Word is the very Divine truth of the Lord with man; and the Lord is present in the Word, and heaven, also,—for the least particulars of the Word communicate with heaven, and through heaven with the Lord. To jest from the Word, therefore, and about the Word, is to strew the dust of earth upon the sacred things of heaven."—A. E., n. 1064.

Such then being the character, and such the peculiar holiness of the Divine Word, we ought, in every way, and on all occasions, to treat it with the utmost reverence. We ought to do this for our own sakes, and for the sake of those whom our conduct may influence. And when we consider that this Holy Book is given for our instruction, it seems obvious that any neglect to apply to it for instruction is hardly consistent with proper reverence for it. For how can there be a sufficient foundation for such reverence if we

hold it actually in so light esteem that we do not seek in it the instruction and guidance for which it was given? It is by daily application to it, or thought and meditation upon it, that it becomes, as it is designed to be, "A lamp to our feet, and a light unto our path."

SAMUEL M. WARREN.

THE HERMIT'S SONG.

To Him for whom the anthem of the stars
Peals o'er the sunless plains of sable night,
To Him for whom majestic Death unbars
The gates of silence in immortal light,

To Him whose sun makes glad the morning hills
And lights the restless desert of the sea;
To Him whose breath all life, all being fills,
The praise swells in my soul and will be free.

Great Power! the glories men on earth behold,
Are but the footprints where thy feet have trod;
The sunset, painted in its flood of gold,
Is but the shadow of the face of God.

The swelling choral of the crystal streams,
The peal of avalanche in mountain halls,
The sweet bird-echo caught from summer's dreams,
When evening's peace through Nature's temple falls,

The awful anthem of the storm-tossed sea,
Dread organ blast through wind and tempest rung,
All pay their mild or lofty praise to Thee.
Then why should I stand by with listless tongue?

The wind-swept sands of Afric's desert plain,
The prairies tossing like a vernal flood;
The boundless heavens in their vast domain,
The suns, the stars, all tell a tale of God!

O that from where my soul holds mortal seat
The songs my tongue would sing might cleave the skies!
Like eagles they should soar on high, and beat
Their wings against the gates of Paradise!

ERNEST W. SHURTLEFF.

THE DOCTRINE OF THE REMNANT.

ITS APPLICATION TO THE HISTORY OF THE CHURCH.*

"EXCEPT the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah."—Is. i. 9.

"And there shall be an highway for the remnant."—Is. xi. 16.

"And the remnant . . . shall again take root downward, and bear fruit upward."—Is. xxxvii. 31.

These passages from the Word bring before us a doctrine of extreme importance. True, the doctrine is not fully stated; and, had we no other source of information, the real significance of these passages would hardly be suspected. We should interpret them to mean, simply, that in the destructions with which Israel was to be visited, a few would be preserved. The Church, however, possesses a doctrine, which involves these texts, and which these texts confirm and illustrate, that may be said to lie at the roots of that momentous subject, human regeneration. We will call it the doctrine of the remnant, and apply it, if possible, to the spiritual history of the Church.

The doctrine may fairly be said to be peculiar to the New Church; and this, perhaps, more because of the applications to which it puts this doctrine and the explanations which it furnishes, than on account of the general truth itself. Indeed, we are reminded by the recent utterances of that distinguished English critic, now visiting these shores, that the doctrine, in its most general feature, has been thought out, and found at least one advocate outside of the Church. For Mr. Matthew Arnold holds, that in the Divine Providence, the integrity of the race is maintained by a certain few, to whom he applies the name "remnant"; the trend of the majority is, he affirms, towards what is evil and destructive. But however unsound the majority, there is power in the remnant.

* A discourse delivered in Roxbury the Sunday following the Martin Luther celebration, and published by request.

It is not necessary here to inquire of whom this remnant is composed, or even to enumerate the examples given in confirmation of the principle involved. The New-Churchman will recognize in Mr. Arnold's theory of numbers, an approach to that doctrine of "remains," or, as we may also call it, of "the remnant," which is presented so fully and forcibly in the Church's writings,—not, however, as a speculation, but as a fact Divinely revealed.

And this is but another instance, wherein the theology of the New Church has anticipated a fine and profound thought. One hundred years ago, this doctrine stated in its simplest form, as a principle in the Divine economy, would have provoked ridicule. Now, the same general thought being thrown out to the world by a scholar of acknowledged eminence, is examined with the most courteous and serious attention.

And this prompts a double reflection; first, that the age is far more ready to honor a thought which comes burning from some man's brain, than one which comes bearing the seal of Divine Revelation. The Reason has become so Godless, that it now assumes a defiant attitude towards the supernatural, and finds more enjoyment in bold speculation, and in the overturning of old religious landmarks, than in the grateful acceptance of revealed religion.

Our other reflection is, that the New Church is daily proving its adaptability to the moral and intellectual needs of this growing world. Unfortunately, as it would seem, the Church has only succeeded in making a very one-sided impression. By this I mean, that outside of that limited number, who, through careful examination, have seen its immense scope, the common impression would be, that the New Church is chiefly characterized by its teachings concerning the future life; and, possibly, the "mystical meaning" which it ascribes to the Scriptures. How incomplete such a conception is, every New-Churchman knows. The truth is, there is no department of knowledge which this theology does not penetrate. For politics, for education, for the problems which vex society, she has principles which would pass into maxims, were they but fully known. Instead of remaining in the

temple, lost in reveries, this religion is to take her lamp and enter the homes of the nation, its schools, its halls of legislation, its marts of trade, its prisons, its places of iniquity. It is the religion of Jesus Christ, and should be filled with his love not less than his wisdom. Like Him, it is intended for people of every calling and station. Like Him, it should go about doing good. Like Him, there is not the humblest wayfarer in Life's road for which this religion has not a word of counsel. Truly, it has its heights of wisdom; it has its beatific visions; but, too, it has its plain, searching principles of life, which entitle it to a place in our midst. And without devotion, and zeal, and a sympathy in man's work, we shall be outstripped in the race to do the world good.

But let us turn now to our more immediate theme.

In order to understand the doctrine of the remnant, we need to bear in mind that ever since the Fall,—which was the fall, not of a single pair, but of the race or primitive Church,—humanity has been prone to evil. By this is not meant that mankind has lost the favor of God, or that men come into the world totally depraved. Our thought simply is, that when the union between man and his Maker was disturbed, when he looked to himself instead of to the Lord (which is what eating the fruit of the tree of the knowledge of good and evil really means), evil began to show itself, found a lodgement in man's nature, and was transmitted to his posterity; not, be it observed, in the form of actual evil, but as unholy tendencies. The general impulse of the race became, we may say, evil. Its tendency was downward, and required the Divine restraint to prevent it from rushing headlong into destruction.

Now, it is a law of the Divine Providence, that when evil has run its course, and thus reached its limit, it is brought to an end. The judgment comes. Like as the atmospheres, when surcharged with poisonous exhalations, are providentially cleansed with the whirlwind or the lightning, so the moral atmospheres, whenever they become so laden with evil as to imperil the existence of the race, are purged by judgment. The religious dispensation or Church falls.

But notice that this end is not entire extinction. The race does not cease to exist. True, nations may sometimes come to a complete end. Religions may entirely disappear; but humanity at large continues on its way. And it is at this point that the doctrine of the remnant comes to our assistance; for we are taught that whenever this period of judgment occurs, some are always preserved who constitute the nucleus of a new dispensation. These are "the remnant," without which the world itself would perish like Sodom and Gomorrah. And thus, by means of these remnants, providentially preserved from time to time, the march of the race has been maintained. Instead of one even and continuous progression, there have been abrupt halts, attended by a period of wild confusion, but always followed by a fresh advance.

Humanity has come on in waves. The accumulations of evil in any age form into a billow, rising higher and higher; but when it has reached its limit, the crest is broken, and falls into a writhing, seething mass, only to be followed by another wave.

We shall better understand the teaching here presented, by applying it to the history of the Church. The Bible supplies us with this history, from its very beginning to the present time. The history commences with Adam, who, instead of being a single individual, is, as the name itself implies, man in general. But as Adam fell, so this primitive or Most Ancient Church of which he is the type, came to an end. A remnant, however, was preserved, represented by Noah, and a new dispensation was inaugurated. But this, in time, declined; and then first with Heber, and afterwards with the posterity of Jacob, another Church was established, known as the Jewish Church. But the Jewish Church gradually sank into idolatry and evil; and when about to fall, the Lord himself came into the world, and from the little remnant that he found, he planted the Christian Church.

Now, although as Christians, we are all agreed that the teachings of the Lord Jesus Christ are the foundation stones of the last great Church; that his religion is to be the religion of the world; and that he is indeed the Shepherd

who will bring all the flocks into one universal fold, still we cannot fail to notice that the Lord himself indicated to his disciples that his advent was not final. He had many things to tell them, but they could not bear them then. Then he could speak to them in proverbs only; but subsequently he would no longer speak in proverbs, but show them plainly of the Father. He was to come again, not with observation, and hence not in person as he had come the first time, but he would come as the Spirit of Truth. But more than this, the Lord predicted coming trials and iniquity in the Church. This he did in two ways: he announced plainly that faith would wane, and love wax cold, and there would be strifes, divisions, and false Christs. And he also announced the same truth figuratively, by the destruction of the world, the darkening of sun and moon and the falling of the stars, the prevalence of wars, pestilences, earthquakes, and so forth. But the Church — that is His Church — was not to perish in these agonies. Always these predictions of coming ills were accompanied by a pledge of his renewed presence. In that sacred panorama of the Church which John the Revelator describes, Christianity restored was symbolized by the Holy City descending from God out of heaven.

That these predictions were fulfilled, we know from history. Follow the Church from the Council of Nice down. Is there anything sadder than the change which came over the gentle face of Christianity? Where was the humility of the Apostolic Fathers, nay, of the Lord himself? He, though Lord of all, had washed his disciples' feet, saying that so they also should minister to each other; but now, the head of the Church held out his foot to be kissed! He, the Lord of the temple, had driven out the merchant men from the house of prayer; but now, his "vicar" sold indulgences that he might maintain the papal court! Instinctively we turn away from the corruptions, the ignorance of the middle ages, and feel that here is the merest semblance of religion; and that this Church, powerful and imposing as it is, is not the Church of our blessed Lord. And in all this gorgeous pageantry, this splendid music, these clouds of incense, this forest of crucifixes

and images, we miss the accents of that voice that cried "Come unto me!" We feel that the end is coming; that the abomination of desolations spoken of by Daniel, stands in the place where it ought not. We feel that the sword of truth must erelong pierce through the soul of this Church, that the thoughts of many hearts may be revealed. The end is coming! but where is the remnant, and where is the highway for the remnant? Let us tread carefully here, for the religious world is shrouded in darkness, and a sudden flash of light may lead us to imagine that the night is over, when in reality it will prove to be only the lighting of a lamp.

There was such a light, and Martin Luther was the priest who kindled it! The monk, who, conscious of his sinfulness, had, like John the Baptist, lived a life of the severest mortification; who, in the convent of Erfurt, had found a whole Bible, over which he brooded day after day, felt at last the hollowness of this worship of saints and relics, these pilgrimages, and this monastic life with its vigils, and fasts, and scourgings. He knew the corruptions of the Church; he knew its tyranny over the people; he knew how thoroughly it had crushed the reason, how it held back the Bible from the masses, and how the Lord's face was hidden by the doctrine of papal infallibility; and, like the Baptist of old, his great heart bursting with sorrow and indignation, he started the world with that old cry, "Repent!"

There is needed no excuse, surely, for this reference to this chieftain * of Protestantism. It seems but yesterday that Christendom in its length and breadth resounded with panegyrics for this hero of the Reformation. His life and mission have a deep significance to the New Church, though we may regard them from a somewhat different stand-point. We, with all the world, may admire his heroism. What grander spectacle has that age to show than the sturdy figure of this man, who, confronted with his books, and commanded to retract what he had written, refused, exclaiming, "I can do nought else! Here stand I! God help me! Amen." We, with all the rest, will honor him for his war against unholi-

* T. C. R., n. 796.

ness. We, with others, will rejoice that he liberated the reason from its prison-house. We, from our hearts, will give thanks that he rescued the Bible from almost utter oblivion, and restored it to the people,—not as a book to be chained in the temple, but as a Scripture to be read at every fireside.

These three things, we hold with all Protestants, Martin Luther accomplished. When, on the eve of All Saints, he nailed to the door of the Castle Church, his ninety-five theses denouncing the sale of indulgences, he smote a blow which made Babylon quake. When, at the head of a procession of professors and students, he issued from the gates of the University, and in the market-place, in full view of thousands, burned the Papal Bull which excommunicated him, he burned away as well the barriers which had for centuries been piled around the reason. And when, in the castle of Wartburg, he translated the Bible into "the mother-tongue of the fatherland," he was preparing the "highway for the remnant." "The Word," he exclaims, "created heaven and earth and all things. The same Word must also now create, and not we poor sinners. *Summa summarum.* I will preach it, I will talk of it, I will write about it."

Upon two points, however, which are made the subjects of rejoicing, we need to exercise care. When there is joy in the fact that Luther laid the doctrine of justification by faith alone, as the foundation of Protestantism, we must perforce withhold our praise. To the intent that they might be totally severed from the Roman Catholics, the leaders of the Reformation declared salvation to consist in faith, and not in charity or works, which they excluded.* Upon this base have been built the doctrines of imputation, election, and predestination, which haply have all but passed away. And yet to the New-Churchman no doctrine of life or salvation which does not unite faith with charity, can be regarded as sanctioned by the teachings of our Lord.

*Brief Ex. 21–23.

But the point which has been most emphasized is one, which, although true in itself, is yet not to be praised unreservedly. Everywhere the cry goes up that Martin Luther is the champion of the Reason in religion; that he arrayed this reason against authority; and that before this liberated faculty of the mind, authority in the Church has vanished. We may, indeed, believe that the emancipation of the Reason was a blessing to the race. Without it, humanity could never have advanced. We may resent the assumption that spiritual authority and infallibility are invested in any man as the vicar of God, recalling the Saviour's admonition, "He that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve." Thus far we may go. But let us pause before rejoicing that the principle of authority has gone out of the Church. Why should not Catholicism now turn upon Protestantism and taunt it with its present divided condition? What is the result at this very moment of this autocracy of the Reason? Has it not ended in splitting Protestantism into fragments? Has it not multiplied creeds, and lent its sanction to every theory and speculation that has knocked for admittance? Nay, it has done more: it has resulted finally in a denial of the authority of the Word of God, and opened the door to infidelity itself; and even while it boasts of its liberty, the foundations are crumbling! Brethren, authority in a revealed religion is a necessity! The Reason, indeed, has a right to enter the temple of faith, but as a learner and a worshipper. The cause of the present weakness and uncertainty in Protestant Christianity is this very lack of infallibility,—not of men, surely, but of teaching. And when the Church applauds the absence of authority, it is rejoicing over its coming tribulations. For I hold with another, that to make revelation in any sense an infallible revelation, or, indeed, a revelation at all, we need a power to interpret the testament that shall have equal authority with that testament. In other words, if the Bible be the Word of God, its interpretation, in order to be authoritative and infallible, must be by the voice of revelation. God must interpret his own work, or it will

always be a sealed Book; for no man in heaven nor in earth is able to open the Book but the Lamb that was slain.*

This is the position of the New Church; this is why the Church in all the great essentials of its faith is a unit; this is why, although small in numbers, it regards its teachings with perfect confidence. For the doctrines of the Church claim to be a message from heaven, which, like every revelation, has been transmitted by means of a human instrument. They are the fulfilment of the Lord's promise to send the Spirit of Truth into the world. And because we regard them as a revelation, we have this element of Divine authority in the Church. This does not mean the banishment of the Reason,—far from it; for now, and not until now, is the reason really able to "enter intellectually into the mysteries of faith." It has a wide and welcome place with us. It is diligent in its investigations; but it does not claim to hold the keys of the kingdom of heaven.

To make this perfect alliance between Reason and Revelation possible, I believe Martin Luther to have lived and died; for without the circulation of the Bible, and the emancipation of the reason, the revelation which we cherish could not have been investigated or understood. But now it has come, when the greater part of Christendom seems bewildered; when the very essentials of its belief are being fiercely assailed; and when it seems to be stretching its imploring hands to heaven.

How great, and even improbable, such a claim as ours should seem to others, I can well understand. It can only be corroborated by a candid, thoughtful examination of the Church's teachings. Many, no doubt, are deterred from such an examination, by the apparent insignificance of the Church. Truly, our power does not lie in numbers, but in the truths of which every believer should be a living exponent. And for ourselves, we may rest content with the reflection that the Lord will doubtless open up a highway for the remnant which has been gathered together. We are only in the beginnings of things. We are impatient for the

*Rev. v.

truth to spread. There are moments when we become discouraged. At such times we need to remember the saying of Scripture: "There is no restraint to the Lord to save by many or by few."—I. Sam. xiv. 6. Truly, without this word of Divine encouragement our hearts might sometimes fail. But as we look back, far down the vista of the past, can we not see how often the saying has been verified? How often, by means of a little remnant, has the Lord saved the world! And now we trust that he is employing us as instruments in the upbuilding—we may even say the restoration—of his Church. The thought should provoke no pride, but humility, rather; for despite this glorious apostleship, we know ourselves to be unworthy men, lacking in true love and zeal. Our lives, brethren, have been cast here at a time when the world is convulsed in spiritual struggle. It is a time of transition. All things are being made new. None will ever have greater opportunities for use. Let us not be found standing idle in the market-places. The fields are already white to harvest. Shall we not go forth as laborers into the harvest? Carry this message from heaven to your fellowmen. Proclaim the truth both by speech and by conduct to all around. For when the truths of the New Jerusalem shall have found their way to the convictions of men, and become manifest in holy and useful living, then will the remnant have taken root downwards and borne fruit upwards.

Julian K. Smyth.

But when the mind shall be not only freed from the restraints of superstition, but exalted by a higher knowledge than that which nature can impart, the light of heaven, flowing downward and outward, will flood the domain of physical science itself. New faculties will be awakened; new fields of research will be opened up. The dark places of nature will grow light. Already we catch a fore-gleam of that brighter age. The science of the future will as far surpass that of to-day, as the wisdom of an angel transcends the dreams of a monk.—*Le Gay Brereton.*

AN HISTORICAL SKETCH OF THE PERIODICAL LITERATURE OF THE NEW CHURCH IN AMERICA.

The Rev. Robert Hindmarsh, in his history of the New Church, noticing the first appearance of the New-Jerusalem Magazine in Boston, in 1827, remarks that "the capability of supporting a periodical work may perhaps be considered a fair criterion by which to judge of the advancement of a Church in any country. Such has certainly been the case," he says, "with the New Church both in England and in America."—p. 468.

These remarks were induced by a knowledge of the facts mentioned by him that four attempts had been made in England, prior to 1812, when the *Intellectual Repository* was established, to maintain a periodical, all of which failed; and that the same number of periodicals had risen and declined in America, before the New-Jerusalem Magazine was established.

Thinking that a short history of the periodicals that have had an existence in our own country would not only prove interesting, but would furnish sources of information on many subjects connected with the general history and progress of the New Church, I have, with the aid of some of my brethren, who have either had part in the editing and publishing of these periodicals, or have been acquainted with many facts relating to them, gathered together the materials which will be found embodied in the following papers.

It will hardly be supposed that the number of these periodicals, including those of a juvenile character, has reached nearly fifty, of which only eight survive at the present day.

I.

The first was a small, sixteen-page publication, issued every two weeks, published in Baltimore in 1801. It had, of necessity, in that day, only a local influence, and was short lived. Its full title was,—

THE TEMPLE OF TRUTH; or, a Vindication of various Passages and Doctrines of the Holy Scriptures; lately impeached in a Deistical publication printed in Philadelphia; together with a reply to two theological lectures delivered in Baltimore, last September, by Mr. Palmer. By John Hargrove, minister of the New-Jerusalem Church, in the city of Baltimore. Baltimore: Printed by Warner & Hanna, No. 37 Market Street.

The first number was issued on Saturday, August 1, 1801, and the last, number thirteen, on October 31, following. It continued, therefore, only three months. The object in starting it, as appears from an address to the public, preceding the first number, was to answer the Deistical arguments of Mr. Driscoll, the editor of a weekly publication which appeared in Philadelphia, called the *Temple of Reason*, and its pages were occupied principally with replies to Mr. Driscoll, and explanations of Scripture passages. It contained, besides, selected articles in prose and poetry, and short items of foreign news and politics.

When it is considered that there were but a very small number of New-Church people in the city of Baltimore at that time, the temple for worship having been finished only the year before, and that there were perhaps not more than fifty or sixty receivers of the New-Church doctrines in the whole country, it will be seen that this little undertaking exhibited considerable boldness and zeal on the part of its projector. It was destined, however, like nearly all of its successors in the same line, to early dissolution. It was published by subscription, but the cost per copy to subscribers is not stated.

The following address of Mr. Hargrove to his patrons, which appeared in the number of October 17, tells the usual story of pecuniary loss, and the necessity of discontinuance. It is worth insertion here as showing somewhat Mr. Hargrove's style, as well as the difficulties under which he labored. The Catholic bishop to whom he refers, was John Carroll, brother of Charles Carroll, of Carrollton. He was the first Roman Catholic bishop in the United States. He was consecrated in England, in 1790, as bishop of Baltimore, and afterwards made archbishop. His friendship for Mr.

Hargrove was a lasting one, and was attested by the presentation of his portrait to Mr. Hargrove.

ADDRESS FROM THE CHIEF EDITOR OF THE *Temple of Truth* TO HIS PATRONS.

"After the emission of two more numbers of this work, the doors of the *Temple of Truth* will be probably closed for the season, and whether they will then be again opened by the present editors is very uncertain. The serious truths which have occupied the chief department of the *Temple* are too rational for the mere fanatic, and too spiritual for the mere deist; and hence these formidable opponents, though naturally at variance one with the other, have cordially harmonized like Herod and Pontius Pilate of old, to condemn Jesus (or genuine truth), and rather argue that Barabbas, that robber and murderer (or the adulterated reason of mere deism), should be released unto them. Mr. Hargrove will suffer a loss this quarter of more than eighty dollars, besides all his labor as chief editor, in consequence of the present list of subscribers to the work being too limited. And as his temporal circumstances will not admit of a further continuance of this sacrifice, he will be compelled to suspend the work, however reluctant to his wishes and his feelings, until a greater flux of patronage may offer, through the more extensive coöperation of his Christian brethren of various denominations. But when this desirable union can be effected he is uncertain, as he has already made the most liberal proposals on the occasion to many of the most influential characters of the city, but to no effect; the Catholic bishop of Baltimore stands alone as a subscriber amongst all the reverend clergy of this city.

"He will retire from the work, however, with some consoling and pleasing reflections. First, the entire approbation of his own heart; second, the additional approbation of all his friends of the New-Jerusalem Church; and third, the reflection that about one hundred and eighty of his fellow-citizens of other denominations, many of whom are the most enlightened and respectable citizens of Baltimore, have, by their adoption and support of the work, proved that they have nobly conquered the infernal spirits of bigotry and sectarian prejudice which have too long infested the Church of Christ, and been the chief stumbling-block to infidels.

"As the work is, therefore, apparently so near the close, he will be excused if he should take little notice in future of Mr. Driscoll's

remarks. He has one more promise to fulfil to his patrons: to exhibit the true spiritual sense of some remarkable passages in the Scriptures; this he will endeavor to do in the two future numbers, in as brief and satisfactory a manner as in his power. After which he intends to retire to his former beloved obscurity, contented with being

> "—— Little and unknown,
> Loved and prized by God alone."

Mr. Hargrove was then fifty-one years of age, a widower, with a large family, without any salary as a minister, which, in fact, he never received. He died December 6, 1839. A brief sketch of his life appeared in the NEW-JERUSALEM MAGAZINE, Vol. XIV., p. 485, first series.

II.

THE HALCYON LUMINARY.

This was the second periodical in point of time, the first number appearing in January, 1812, published in New York. It was a monthly of forty-eight octavo pages. The full title was as follows:—

> THE HALCYON LUMINARY, AND THEOLOGICAL REPOSITORY. A Monthly Magazine, devoted to Religion and Polite Literature. Conducted by a Society of Gentlemen. New York: Published by Samuel Woodworth & Co, and E. Riley; J. W. Burdett & Co., Boston; and Anthony Miltenburger, Baltimore. 1812. S. Woodworth & Co., Printers.

On the first page of each number was an engraved heading: the sun with its effulgence, on which there was an open book, the Word, the name Jehovah in the Hebrew characters inscribed on its page, surmounted by a cherub; and above, within the rays of the sun, the title of the magazine.

The Preface to the first volume declares the objects had in view by the editors. A strong declaration of a belief in a New Dispensation of Divine Truth is made, and a statement of the general purpose of the editors to prepare the human mind for its reception. A very large field is laid open for cultivation. The objects of the publication were declared to be, to take into consideration the nature, character, and

attributes of God, and the fundamental doctrines of the New Dispensation; to prove the spirituality, beauty, and excellence of the Divine Word; to explain the wonderful science of correspondences; to show the wonderful connection between genuine theology, true philosophy and pure politics, which have been so long considered as utterly disconnected; to designate and vindicate the original rights of man, and support genuine law as the only rule of right; to urge the necessity of repentance and regeneration, and to recommend virtue; to promote literature, and the arts and sciences,—particularly the useful arts, new inventions, and domestic improvements. In the theological department a clear and comprehensive view of the whole range of Christian doctrine and spiritual philosophy was promised.

Such a large promise of the scope and purpose of a monthly magazine would be regarded at the present day as rather more than could well be fulfilled. The reader will be surprised, however, to find so great a variety in the contents of the magazine, and so much to interest different classes of readers. A brief review of the contents of the first number may prove interesting. In the "Introductory Observations" the editors point out the true nature of human felicity and the means to promote it. The aim of these observations is evidently to remove the old idea of austerity in religion, and to show that philosophy and religion should be united; and further, that the cultivation of the mind, as well as the graces and amenities of social and domestic life, are all important means to the attainment of spiritual delight and happiness. The necessity of a life of active goodness is enforced; and it is to promote this end, as well as the study of theology and literature, that the editors will labor. They say, also, "With respect to the choice of a title, we were governed wholly by the character and temper which this magazine is intended to adopt and ever to wear,—

> "In all our strictures placid we will be,
> As Halcyons brooding on a summer sea."

Following these observations is an article on correspondences, showing that a knowledge of correspondences is the

key to the understanding of the spiritual sense of the Word. The subject is continued in after numbers. A dictionary of correspondences is referred to, and extracts from it are given in the subsequent numbers as far as the word "baptism." This, I think, is Nicholson's Dictionary.

"An Inquirer after Truth" propounds questions of the meaning of the Lord's cursing the barren fig-tree, to which replies are given, explaining the subject by giving the spiritual meaning of terms and expressions employed in the narrative. "A Treatise on the Creation of the Earth," translated from the Latin, then has place. This proves to be, on examination, Swedenborg's work entitled "The Worship and Love of God." We have "Thoughts on Subterranean Fires," "The Fine Arts," "Biography of Handel," "Natural History of the Golden Eagle," "Wonderful Construction of the Eye." Under "American Antiquities" there is an article on barrows, the name given in ancient topography to the artificial mounds of stone and earth, found in various parts of this country and others, which were used as burying-places for the dead. The discovery of the larger mounds in our Western States, which have somewhat puzzled archæologists, had not yet been made. Those referred to in this article as belonging to our country, were in Virginia, and were described by Mr. Jefferson. An extract from the "Port Folio" (a periodical published in Philadelphia, I think) on the name "America," and a short article on the language of the feathered tribe, occupy a page more. Then, under the title of *Original Poetry*, with a vignette of harp and lyre, and other symbols, we have no less than six pieces, the longest one, "The Flowers of Life," containing twelve stanzas. The others are: "To Content," "Halcyon Nymph with Placid Smile," "The Good Man's Evening of Life," "Ad Somnum," a single Latin verse, "The Temple of Liberty," a song for which the music is given, engraved by Riley,—the poetry by S. W. (Samuel Woodworth, doubtless), and the music by T. Marschhausen; the last is "A Kiss," which, we are informed, "will shortly be set to music, and for sale at E. Riley's Music and Book Store, No. 17 Chatham

Street." Under the head of *Variety*, we have a number of short but interesting items. The last of these, under the heading "Remarkable Anagram," gives the Latin of Pilate's question, "What is truth?" "*Quid est veritas?*" the letters of which transposed, give the answer: "*Est vir qui adest;*" that is, "It is the man who is present." The words, "Behold the Man!" uttered immediately afterwards, are properly stated to have been uttered by the Lord, after the crown of thorns was placed on his head, and not by Pilate; and the writer adds that they signify in the internal sense, "Behold how the Jewish Nation has falsified the Divine Truth of the Word."

A monthly journal of passing events, new inventions, domestic improvements, progress of manufactures, charitable institutions, occupies four pages more.

The charge of the Mayor of New-York City to the grand jury, is inserted at length after the above, occupying four pages, small type, and the number concludes with *Literary Intelligence*, containing short notices of books "just published" and "proposed publications."

This is certainly a remarkable table of contents. How much the subscribers had to pay for it, I cannot find. The subsequent numbers in the first volume are quite equal to the first one. There are several explanations of difficult passages of the Word given by the Rev. Mr. Hargrove and others. The names of the principal editors are not stated. Mr. Samuel Woodworth, the printer and poet, author of the "Old Oaken Bucket," was, no doubt, the leading spirit in the publication. He contributed a greater part of the poems that appeared in it. Mr. Edward Riley was another. They were afterwards members of the New-York Society of the New Church, and were prominent in the early meetings of the Convention. Mr. Woodworth was born in Scituate, Mass., January 13, 1785; he died in New York, December 9, 1842. His old home, with the well which occasioned the poem, is still shown to visitors to Scituate.

I shall have occasion to mention him again as editor and publisher of another periodical.

The *Halcyon Luminary* contains absolutely nothing concerning the growth and progress of the New Church, externally. It was evidently published to meet the taste of general readers, by supplying a variety of food, in the hope that attention might be gained for the more solid spiritual truths it contained. As for statistics, however, there was little to give. There was, as yet, only one Society, that in Baltimore; but there were intelligent and earnest receivers in New York, Philadelphia, and Boston. One is pleased with the tone of innocence and simplicity which pervaded these early writings of New-Churchmen. There were crudities enough, but under the rough exteriors of style and expression there glowed the warmth of heavenly charity.

The last two or three numbers of the *Halcyon Luminary* show that there was a decline in vigor and a lack of new or fresh material. Some of Swedenborg's smaller works are given *in extenso*, as the "New Jerusalem and its Heavenly Doctrine," and the treatise on "Influx," or the "Intercourse between the Soul and the Body." It was continued for two years, comprising twenty-four complete numbers. No apology was offered for its discontinuance, but in an article on the "Progress of the New Church," published in the *New-Jerusalem Missionary*, a periodical which appeared in New York nearly ten years later, edited by Mr. Woodworth, we find the following:—

"A periodical work, similar to the present, entitled, *The Halcyon Luminary and Theological Repository*, was started in this city in 1812, and in a few months was patronized by more than three thousand subscribers! This work was continued two years, at the expiration of which, the pressure of the times (incident to the great struggle in which our country was at that time engaged) rendered it necessary to suspend the publication, and untoward circumstances have ever since prevented its revival. But, during its existence, Divine Providence had made it instrumental in disseminating spiritual truth in every part of the United States, from Georgia to Maine, from the shores of the Atlantic to the banks of the Mississippi. The seed was scattered in every direction, and was soon seen springing up, like the green and tender herbs of

spring, in hamlets and villages, on mountains and in forests, in the polished city, and in the savage wild."

Two proposals are printed on the last pages of number eleven, Vol. II., by Mr. Woodworth, for publishing by subscription, "The Controversy between Dr. Priestly and Robert Hindmarsh," and a poem entitled "New York."

"A Song of Peace," set to music by W. Carnaby, abruptly closes the second volume of this very remarkable but interesting magazine of contributions to literature and theology.

Willard H. Hinkley.

THE MARRIAGE RELATION.

In the remarks made by the editor in the October number upon the attacks made in the *Observer* and other papers, he said, "These attacks are not always met so calmly by our people as we could wish, and thus they are not fully answered;" adding, that "denials of a vague character are insufficient," and concluding with the assertion, "happily no one charges the least evasion of purity upon our people," which, it seems to me, is contradicted by Dr. Crosby's article in the *Observer*, and the reverse is implied in an insinuating way in all these attacks.

I have no fear that any of these attacks will injure the New Church. It was one of them which first caused me to investigate its teachings, and thereby I became convinced of the higher standard of doctrine in it, and of its undoubtedly being a new revelation from heaven, and a discretely distinct degree of higher life unknown to the world until the "Arcana" of Swedenborg was written. Yet I have been greatly disappointed in the life of its professed receivers; for, in common with many other early readers of Swedenborg's writings, I supposed that no one would avow a belief in the unpopular doctrines, and unite with a class of people who were popularly regarded like Mormons or Mohammedans, or persons of peculiar idiosyncrasies, unless impelled to do so by their superior power, in helping him to

become regenerate. But I have sorrowfully found that it is just as easy for a man to read and understand intellectually, and "glory" in the superior rationality of the New-Church doctrines, while his life remains as meanly selfish and unregenerate as before, as it is for a man in any other faith alone. Indeed the contemptuous conceit and self-satisfaction too often visible in quoting Swedenborg's rational explanations as demonstratively silencing an opponent, not unfrequently bear testimony to the little effect the doctrines have had in extirpating contempt of others, or in leading us to the brotherly life of true charity.

It has been well said that "To read Swedenborg's works with a view to elevate self by announcing new discoveries either in the mental or moral realm, almost inevitably inflates the selfhood, and thus opens new avenues of entrance to the influx of subtle, and still more subtle evil spheres, leading to idealism in its worst forms, depriving all of reality, thus reducing the intellectual faculties to a state of stupor. New light of knowledge is thus useless—nay dangerous—to any who seek not with or in it to find new life."

The evil one takes us all up to the pinnacle of the temple, and we are sorely tempted there. Happy those who can see him and rebuke him there in the word of the Lord.

None of these attacks can injure us unless we fail to make them occasions of self-examination and greater fidelity in keeping the commandments literally. I have never known such an attack to fail to induce some honest, fair mind to read for itself, and thereby to be convinced of the truth of the New Church. Our enemies are the men of our own household. It is the misunderstanding of the writings by professed receivers, or the perversion or profanation of their teachings, which we are to fear. New-Church readers have quite as far to travel in the regenerate road as any class of persons. There is no reason to suppose that the humanity assumed by our Lord in the Virgin Mary was less depraved than that of the average or perhaps lowest Jew, and in my opinion we must not imagine, because we can see the doctrines of the New Church more readily than others, that our

hearts are better or higher. It may be that nothing less than the interior power of these truths could save us or reach us.

In an experience of more than fifty years in the New Church, and a pretty extensive acquaintance with professed New-Churchmen on both sides of the Atlantic, and in various portions of our own country, while the character and reputation of New-Church communities are generally good, it is by no means true that we have anything to boast of as to the superior lives of professed New-Church persons. Undoubtedly we have examples of great purity in those readers who honestly receive the doctrines into their hearts, and learn them as helps to reform their lives, and thus constitute the best class of the readers of Swedenborg's writings, as described by him, yet the number of persons who learn them only scientifically, or as inflators of their vanity, self-sufficiency, and conceit, and who fail to apply them to the correction of their lives, is quite too great.

We are told that heresies are ever attendant on the true Church, and the reception of the teachings of the New Church affords abundant examples; and in doing so, it seems to me, furnishes an insuperable argument for the frequent comparisons of views between brethren, and in the Press, as this is the great medium for the communication of the truths of the New Dispensation.

I have read the work of Swedenborg on "Conjugial Love and its Opposites" more than any other one of his works, and there is nothing in it, when properly understood and applied, that in my opinion gives the least countenance to any infraction of either the letter or the spirit of the commandments; yet it cannot be denied that in Swedenborg's illustrations of the compassionate wisdom of our Heavenly Father in raising unregenerate or non-spiritual men in freedom from greater evils through lesser ones to good, the sensual man may, regarding the subject from his own sensuality, find what seems to him an excuse or palliation for his unrighteous conduct.

The answer, it seems to me, to all these accusations, is

simply this: Swedenborg declares in the most imperative manner, and repeatedly, that the Word, in its literal sense, contains all things of the doctrine of the New Church (A. R., n. 902); and any permissions of the Divine Providence to unregenerate men, however wise they may be, as seen from the merciful providence of God in helping to hold men from falling lower, are no part of the doctrines of the New Church, and are not taught in the letter of the Ten Commandments, but are to be classed as acts forbidden by them, and do not belong in that heavenly city where nothing that is impure can enter.—*See* subjoined Note.

Yet observation and experience have shown that while marriage in the New Church is so holy a relation that we are taught it exists in the heavens, yet its extreme spiritual character, as taught in the New Church, has been sometimes made an occasion for excuse on the part of married partners for neglect to fulfil and maintain the permanency of their duties in this world, when they have become irksome; and the impure have used these permissions as palliating excuses for their violation of the Commandments.

This brings me to my object in writing this paper, to wit: to call the attention of the Church to the greater necessity of teaching the letter of the Word as the only safe wall to protect the Church, and impressing upon all, especially children and youth, that every known violation of the Commandments is not only an evil, but a sin against God. If we would enter into life, we must keep the Commandments. They contain no license of any evils or irregularities. The soul that sinneth must die, unless the sin is repented of. As Professor Parsons spoke many years ago, no fair-minded man can read the whole of Swedenborg's work on conjugial love and its abuses, without rising from its perusal with a higher opinion of the holiness, purity, and sanctity of the marriage relation, and a greater dread of the consequences of wilful violations of the Commandment against adultery and all its insane and disorderly affections than he had before.

Yet, so long as we live in this world we need the protection of the external wall of the letter of the Ten Commandments.

They include a summary of all Divine truth, and the oftener we read and meditate upon them, even in the letter, the better supplied are we with weapons against external temptations.

My father was a Methodist minister; and when his two oldest sons became professed New-Churchmen, he said he was "mortified to acknowledge that he had two sons that were Swedenborgians." In later years, through Dr. Bayley's "Divine Word Opened," he became interested in New-Church writings, and said to me that he regarded Swedenborg's teachings upon marriage and the relations of the sexes as wonderfully pure and elevating; and, in reply to my asking him which he thought would be most wonderful, that Swedenborg, being an unmarried man, could have written such a work on conjugial love without the illumination he claimed, or that he should have had that illumination, he said he did not know, but it would be a greater miracle to write without it.

We have great cause of thankfulness for the light and rationality of the New Dispensation. It should make us more humble and teachable as it more powerfully discloses to us our evils, and shortcomings, and need of the Divine Humanity. It will do none of us injury to read what is said in the following passage from the "Spiritual Diary" as to "misfortunes which befall the faithful." It has done me good, though I will not claim to be more than in the endeavor to be faithful: —

"I have conversed with angelic spirits concerning the misfortunes or distresses which befall the faithful, who, it is known, suffer in some cases as much as, and even more, than the wicked. The reason why some of them are thus let into temptation, was stated to be this: that they might not attribute good to themselves; for if they were exempted they would attribute such exemption to their own goodness, and thus claim merit and righteousness to themselves. That this may be prevented, misfortunes and distresses are permitted to come over them, that they may perish as to that life, and also as to (the inordinate love of) wealth and possessions. But if they were not of such a character as to attrib-

ute good to themselves, they would be more often exempted from common misfortunes and distresses. Thus there are latent causes which operate; for it is known, that when misfortune is impending, many of the faithful think about good, and thus that they ought to be spared on account of the good which they have done; but, if they were then spared, they would boast that it was because they were good, and thus they might object this to the wicked, and consequently claim this to themselves."—n. 1630.

NOTE. *See page* 33.—Since writing the above, my attention has been called to this statement, and I have reconsidered it, and am compelled to reassert it most strongly. Swedenborg states that he received no doctrine from any angel or spirit, but from the Lord alone while reading the Word.

"In the doctrine of the New Jerusalem concerning the Sacred Scripture, it is shown that the Lord is the Word, and that all doctrine of the Church is to be drawn from the Word."—D. P., n. 172.

In A. E., n. 816, it is said "that everything appertaining to the doctrine of the Church must be confirmed from the literal sense of the Word."

And in T. C. R., n. 229, this is found: "The doctrine of the Church should be drawn from the Word, and confirmed by it."

"In the literal sense the Word is as a man clothed, whose face and hands are naked; all things therein which relate to man's life, and so to his salvation, are naked, and the rest clothed."—S. S., n. 55.

"The very doctrine of the Word is its internal sense (A. C., n. 9424, *et al.*), and those parts of the Word which are naked, or where the doctrine of the internal sense is uncovered in the letter, are the parts where genuine truth or true doctrine is taught," etc., etc.

What can more "relate to man's life" than the relations between the sexes? I wish to call special attention to the distinction between the "doctrines" of the Church drawn from the Word, passages from which are uniformly cited as confirmations of such doctrines, and the things stated by Swedenborg from things "seen and heard" by him in the spiritual world. The former are as much the form in which the truth of the Lord in his Second Coming, through his servant, Emanuel Swedenborg,

appears to us, as the Child born of Mary was Christ, the Truth, in the first dispensation. When we learn true doctrine from the Word through the explications of the Lord's servant, Emanuel Swedenborg, or otherwise, it is not Swedenborg that teaches us, but the living Word. It is quite otherwise with his accounts of things "seen and heard," and the moral deductions drawn from the same. They contain facts, and his rational deductions from the same, and are illustrations of the laws of life in heaven, hell, and the intermediate world, whether before or after death. Except so far as confirmed by the Word, they are merely addressed to our rational understandings. We must not confound the two things. The law of the Lord in relation to the evils forbidden by the Ten Commandments is "Thou shalt not," and in this literal prohibition of all evil, the Word is in all its power.—A. E., n. 816. And we all need this literal guard.

The fact that the pure doctrines of the Christian religion were unsuited to the Orientals, and therefore Mohammedanism was providentially raised up in its stead in the East, does not do away with one iota of the teachings of Christianity in the literal Word, nor does the fact that the laws which govern the permission of evils to unregenerate men, in any degree remove the obligation on the part of all Christian people to obey the letter of the Word.

We must think of all these forbidden practices as forbidden by the Divine law and the doctrines of the Church, however clearly one may see the merciful providence of our Heavenly Father in preserving men in a salvable state by leading them from greater evils through lesser until they can be reformed. While I have no doubt of the usefulness of all of Swedenborg's writings, when properly understood, and especially of the work on "Conjugial Love and its Opposites," I believe we cannot be too careful in discriminating between the laws of permission and the doctrines of the Church. Neither in the "Heavenly Doctrine" or in any other of Swedenborg's doctrinal treatises, or otherwise, does he intimate that there can be any departure from purity in the connection of the sexes, which is not a violation of the sixth commandment. But he does show us that "the conjugial of one man with one wife is the precious pearl of human life, and the repository of the Christian religion;" and that "the only thing which concludes is the conjugial, because that love in its steps accompanies religion;" and that as no one can see the interior

states of another, we must not judge of the interior or final state of any person from appearances, but must be as compassionate in judging others as the Lord is in judging us.—C. L., n. 531.

It is a fearful thing not to distinguish between what is forbidden by the Lord, and what is providentially permitted to evil men.

In writing this paper I did not intend to append my own name. I have generally prèferred to write anonymously, that I might not feel my *amour propre* disturbed by criticism. In the present infantile and imperfect condition of the Church with us, it seems improper for any to speak *ex Cathedra*, and I therefore wish all I write in relation to the Church to be regarded rather in the light of appearances, or suggestions, than as teachings. I have no object in writing except the practical, not the critical or philosophical, good of the Church. As it has been suggested that I should allow my name to appear to this paper, I reluctantly assent.

J. Young Scammon.

The outlook for Biblical study was never so promising as it is to-day. The motives for this study may differ, the spirit of it may vary. Some men seem to approach the Bible as Erostratus neared the Temple at Ephesus to set it on fire, or as Guiteau followed President Garfield to kill him, in order that by destroying something superlatively great and dear to many hearts, each might win undying notoriety. The Temple burned to the ground, Erostratus has never been forgotten; our President has gone, and doubtless his assassin will long be infamous; but the man who is to soar into fame as having hurled the destructive torch or struck the fatal blow at the Bible, has not yet shown himself; nor, unless we misread the purposes of God and the history of man, will he ever be made manifest. Age after age in the storms of doubt the cavillers have attacked the Bible like the flocks of tempest-driven birds which dash against the lighthouse lantern. One moment the light seems obscured and we fear that it is extinguished by their tumultuous rush; the next, the light shines out undimmed, and its assailants have fallen with broken wings on the rocks below.—*Prof. C. J. H. Ropes.*

SWEDENBORG STUDIES.

THE EXCEPTIONAL PASSAGE S. S., n. 102.

In his work, the "Apocalypse Explained," Swedenborg makes some important references to the way in which he was enabled to execute his duty in giving to the world the doctrines of the New Church. One passage speaks of the manner in which he was instructed by the Lord, and not by angels or spirits: —

"Men are enlightened variously, every one according to the quality of his affection and intelligence thence. They who are in a spiritual affection for truth, are raised up into the light of heaven, even till they perceive their enlightenment. This it has been granted me to see, and thereby distinctly to perceive what came from the Lord and what from the angels. That which came from the Lord was written, and that which came from the angels was not written."—A. E., n. 1183.

The last sentence has sometimes been understood in so wide a sense, as to give the conclusion that the writings of Swedenborg contain nothing derived from the angels; and the discovery that anything had been derived from the angels, would then seem inexplicable. But he did not mean to be so understood; and for proof that he did not so mean, it is only necessary to turn to a familiar passage: —

"It has been told me by the angels of heaven that there was a Word among the ancients written by pure correspondences, but that it was lost. And they said that this Word was still preserved among them, and was in use in that heaven, among the ancients with whom that Word existed when they were in the world."—S. S., n. 102.

Without going so far as to enter into the whole subject of the nature of Swedenborg's enlightenment, it would seem to be necessary to a reader to decide how to bring these two passages together. Now we do not understand that a passage written in a work prepared about 1758 would prevent Swe-

denborg from inserting an exceptional passage in a work prepared some four years latter. Moreover, to state distinctly, as he does, that in a certain passage he was giving information received from angels, is to indicate its exceptional character with perfect clearness.

As to the effect produced upon the reader by the discovery that a passage of angelic origin exists, there will be no surprise if he has the right view of the author's work. He wrote in perfect freedom. He was led in freedom by the Lord to do all his work. If there was a point in regard to which the Word itself did not directly teach, he was perfectly free to add to what came to him in the usual way, namely, from reading the Word, that which came in another way, namely, from speech with angels. Only he must indicate the change, and this he did. This way of understanding the matter may be confirmed from a passage in another work:—

"I have now had speech with spirits and angels for many years; and no spirit has dared, nor angel wished, to tell me anything, still less to instruct me, concerning anything in the Word, or any doctrine from the Word; but the Lord alone has taught me, who was revealed to me, and afterward continually appeared and does appear before me as a Sun in which he is, as he appears to the angels, and has enlightened me."—D. P., n. 135.

This gives the rule unmistakably. Through the Word the Lord taught him; angels would not wish to do it; and this was the rule in respect to subjects embraced in the Word; but in regard to a matter of fact existing in heaven, and in regard to a fact of ancient earthly history, the proper means of information from the Lord would be the angels. So he says that he had received nothing pertaining to the doctrines of the New Church from any angel, but from the Lord alone, while he was reading the Word.—T. C. R., n. 779. Here again we have the general principle exactly stated.

When Swedenborg wrote the "True Christian Religion," he made use, in the chapter on the Sacred Scripture, of the little work on that subject published eight years before. Let us note how he dealt with the exceptional passage. The

paragraph S. S., n. 101, was transferred almost verbally, and became T. C. R., n. 264. The third paragraph, S. S., n. 103, was treated likewise, and became T. C. R., n. 265. He passed over n. 102, but he did so designedly; and, in a very brief paragraph, n. 266, referred the reader to the third relation at the end of the chapter. Turning to that place, T. C. R., n. 279, we find the substance of S. S., n. 102. He thus noted the unusual character of the paragraph, and removed it to its own place, wherein what came from his association with angels was set down.

Our conclusion is, that the passage, S. S., n. 102, in a conspicuous manner calls attention to the rule given in D. P., n. 135, and other passages, and that its transfer to another place in later years marked Swedenborg's knowledge of its exceptional character.

THE MEN CALLED ENOS.

A FRIEND has called attention to the unusual and emphatic expression "human spiritual man" in A. C., n. 439, which treats of GEN. iv. 26, "And, to Seth, to him also there was born a son, and he called his name Enos; then began men to call upon the name of the Lord." N. 439 reads,—

"It has been shown under the preceding verse that by Seth is signified the faith through which is charity; that by his son, whose name was Enos, is signified the Church which has charity for its principle of faith is clear from what has been already said, and from this, that the son was named Enos, which also signifies man; though not the celestial, but the human spiritual man who is here called Enos. Again it appears from what next follows, that men then began to call upon the name of the Lord."

Our friend suggests that the word "human" was put in here to represent fully what was denoted by the name Enos, or Enosh. There would seem to be no other explanation. Swedenborg's definition in A. C., n. 7120, is the general statement, and runs thus:—

"There are two words in the original tongue which signify man; one is Adam, and the other Enos. By man called Adam is

meant the man of the celestial Church; but by man called Enos is meant the man of the spiritual Church."

Speaking of the nature of those who belonged to the Church of this degree, he says,—

"It has also been granted to speak with those who were of the church called Enos, spoken of in GEN. iv. 26. Their influx was gentle, and their speech modest. They said that they live together in charity and do the deeds of friendship to all who come to them. But it was clear that their charity was one of friendship. They live in peace and interfere with no one, like good citizens." —A. C., n. 1125.

JUDAS ISCARIOT.

OUR attention has been called to a passage in the "Adversaria" concerning the betrayer. We do not understand the passage in its reference to the Word, which says, "Those that thou gavest me I have kept, and none of them is lost but the son of perdition."—JOHN xvii. 12. We do not think a reference to this preliminary and immature work defensible, except for the sake of throwing light upon the manner of the author's progress in enlightenment; and we do not feel that the discussion of statements affecting persons is so important as that of doctrines. We therefore simply give the paragraph:—

"Judas, the betrayer, has been spoken of to me, of whom, however, there is said to be hope, because he was one among the chosen who were given by Jehovah the Father to God the Messiah, as the Messiah himself saith."—Vol. II, n. 1479.

COGNOSCIT ET SCIT.

Editor New-Jerusalem Magazine:—

I DID not anticipate that my remarks to you about the meaning of *cognoscit et scit* would be considered of sufficient interest for publication, or I should have taken more pains to guard against misapprehension. I was well aware that these words, like many others, are not always used by Swedenborg in precisely the same sense. In what I said I had especially in view the meaning of the terms as commonly used in that particular work,—which is somewhat different from what appears to me to be Swedenborg's more general usage. In the work on charity he uses these words, as I understand, in about their ordinary or grammatical

sense. In his other works, as a general rule, he uses *cognoscit* in the higher and more interior sense understood by the translator to whom you refer. I cannot better express my understanding of Swedenborg's general use of this and the related terms, than by quoting an explanatory note which I inserted in the *Compendium* some years ago : —

" By the words *scire*, and *noscere* (or *nosse*), and *cognoscere*, the author throughout his writings expresses an important distinction in the process of acquisition of truth, which it is difficult to convey by words in common use in our language, without circumlocution. By *scire* (to know), and the corresponding *scientia* (knowledge), he refers to the more outward acquisition of knowledge [or, more exactly to the knowledge thus outwardly acquired], or knowledge as facts or truths in the outer memory, acquired by means of the senses,—whether from the Word, or from the world and nature. By *noscere* and *cognoscere* (to become acquainted with), and the corresponding *cognitio*, he designates the higher and more interior and real knowledge that is attained when these facts or truths are taken up and actually seen in the light of reason. For the expression of this idea the words 'cognize' and 'cognition' are warranted — if any warrant is needed for a necessary term — by the usage of some of the recent speculative philosophers. Knowledges (*scientiæ*) may be considered as the means or materials of cognitions."— p. 284.

This higher sense of *cognoscit*, however,— as is often the case with Swedenborg's new uses of words,— is not an entirely new meaning of the term, but rather a necessary and legitimate extension of the old meaning, to embrace a more interior and correspondent idea. *Cognoscere* (cognize) is, to become acquainted with or to acquire knowledge, and *scire* (know) is to have knowledge,— of whatever kind, however acquired. This is their meaning in all connections. There are degrees of knowing (*scire*), external and internal; and degrees, external and internal, of acquiring knowledge. We become acquainted with outward things, to a degree, or with the outward properties of things, by sensually observing them; and to do this is *cognoscere*. To have or possess such knowledge of them is *scire* — to know them.

A man's sins, in the form in which they first become known to him, are external. He comes thus to know them by mentally observing or taking cognizance of them; and to do this is *cognoscere*. To have the knowledge thus gained is *scire;* and this is the sense in which I understand Swedenborg to use the terms in the work on charity. In this case *cognoscere* must precede *scire*.

We acquire our first knowledge of spiritual truth through some avenue of sense, generally by hearing or seeing. The truth thus acquired is in the memory, and thus to know it or have this knowledge is *scire;* but when we come to reflect upon and mentally digest it, so that we rationally see it and it forms a part of our understanding, then we gain a higher and truer knowledge of it,—we become acquainted with it as we were not before. To do this is *cognoscere* in a higher sense. But here *scire* precedes *cognoscere*. These more interior knowledges of truth, to distinguish them by marking the manner of their acquisition, are called in the writings *cognitiones;* but they are also called *scientifica*, as in A. C., n. 9945 : " By *cognitiones* of good and truth are meant interior *scientifica*."

But there is still higher knowledge, and a yet higher sense of these terms. When a man has lived the truth, and has experienced that delight of life in it

which is the good of truth, he comes into such acquaintance with and knowledge of it as understanding alone cannot give, and comes to have a belief and trust in it which is faith, in the proper sense of faith. To become thus interiorly acquainted with truth is also *cognoscere*, in this higher sense; and thus to know the truth, to have this interior and more real possession of it, is *scire* in a higher sense.

But even this is not the highest sense of either term. A man comes into the highest state of knowing when from good he *perceives* truth. Then he takes such cognizance of it, of its quality and of its depth and comprehensiveness, or has such acquaintance with it, as only celestial men, the highest human intelligences can attain. To take such cognizance of truth is also *cognoscere*, preëminently; and thus to have or possess truth is *scire*, to know it, in the highest sense.

We find this threefold interior sense of these terms in the following passage from A. C., n. 10155, and in other places: —

"To cognize (*cognoscere*) is to understand, to believe, and to perceive; because it is predicated of both the understanding and the willing [faculty] of man. When predicated of understanding alone, it is to understand; when of understanding and at the same time of willing, it is to believe; and when of willing alone, it is to perceive. With those, therefore, who are only in the knowledge (*scientia*) of things, and thence in thought concerning them, *cognoscere* is to understand; but with those who are in faith, *cognoscere* is to believe; and with those who are in love, *cognoscere* is to perceive. And when cognizing (*cognoscere*) is conjoined with understanding seeing and believing, then to cognize (*cognoscere*) is to perceive; for [the words] understand, see, and believe, relate to the understanding, and therefore to truth; while [the word] perceive relates to the will, and consequently to good. . . . To perceive, is from good; but to understand and see, is from truth. For they who are in good, or in love, *perceive* within them that a thing is so; and they who are in truth, or in faith, *see* within them [that it is so]. Therefore they who are in the Lord's celestial kingdom have a perception that a thing is so; while they who are in the Lord's spiritual kingdom, have faith that it is so. . . . To cognize, in the proper sense, signifies to perceive from good (*cognoscere in proprio sensu significat percipere ex bono*)."

It seems clear that neither the *cognitiones* nor the *scientiæ* of men on earth can be the same as with the angels of heaven; nor can they be the same in all the heavens. "*Cognitiones*," we read, "are celestial and spiritual truths."—A. C., n. 1458. And we find *scire* and *scientifica*, if not *scientiæ*, predicated of the angels of the celestial heaven. It seems therefore clear that these terms, in all their applications, contain generically the same idea; but that they are to be understood more or less interiorly according to the subject treated of. And this is the case, also, with the term "believe," and with very many of Swedenborg's terms; and the failure to always recognize this, and to distinguish accordingly, has led to much confusion of thought on various doctrinal subjects treated of in the writings.

Samuel M. Warren.

BOOK NOTICES.

BEYOND THE GATES. By ELIZABETH STUART PHELPS. Boston: Houghton, Mifflin & Co. 1883. pp. 196.

THE power of a gifted writer has here been used with the highest purpose. Miss Phelps had already tried her hand in the same field, the portrayal in an imaginative work of the heavenly life. But the "Gates Ajar" was not free from sensationalism and a certain pertness of criticism in respect to things held sacred by many, while the present work is reverent, quiet, and cautious. Under the influence of brain fever, a woman of strong mind is represented to have passed into the companionship of a deceased father, and to have met with friends gone before,—even with the Master,—to have returned and seen, though unseen, her own funeral, to have met with one with whom her future lot was to be cast, and then to have returned, after days of what her physician called unconsciousness, to her bodily life.

We have read with intense interest, foreseeing the wide circulation of the book, and eager to learn whether Miss Phelps had painted a merely imaginary heaven, or had set forth in light such suggestions as the thoughtful would receive. By no means has she failed. She has given a reality to her sketch which will be felt by all. The vivid descriptions of heavenly scenes, the account of the healthful play of strong feelings, of the occupations of angels, of the care of the newly arrived and of those on earth, of the heavenly homes, and of the positive happiness in usefulness, are given with great strength and excellent effect.

"I do not know what I had expected, but assuredly nothing like the fact. Vague visions of gaseous or meteoric angelic forms have their place in the imaginations of most of us below; we picture our future selves as a kind of nebulosity. When I felt the spiritual flesh, when I used the strange muscle, when I heard the new heart-beat of my heavenly identity, I remembered certain words, with a sting of mortification that I had known them all my life, and paid so cool a heed to them. 'There is a terrestrial body and there is a celestial body.'"

She looks upon her body prepared for burial.

"Calm as sleep, and cold as frost, and terrible as silence, lay that which had been I."

Of eternal unions she says,—

"I have intimated that in some cases the choices of time were so blessed as to become the choices of eternity. I may say, that if I found it lawful to utter the impulse of my soul, I should cry throughout the breadth of the earth a warning to the lightness, and the haste, or the presumption, or the mistake that chose to love for one world, when it might have loved for two."

If we must say wherein Miss Phelps has failed, it is soon done. She does not understand that the spiritual world is not distant in space. The approach to heaven, as she represents it, is by a journey in the air. The Bible would have taught her better. It tells of Elisha's servant seeing, "round about," the heavenly host. It tells of patriarch, prophet, and apostle, admitted at once to the spiritual world. The failure to grasp this idea is lamentable, because it lowers the whole account into obscurity. The thoughtful will ask at once, "How can this flight be made?" and will see something to fear in the idea, when the truth might have made the story so much more forcible — so much sweeter. As it is in this book, guardian angels have to get leave to go long journeys to their wards,—which is far below the teaching of the saying, "He shall give his angels charge over thee."

Another but less important failing is the conception that death brings us into a new and strange body. Miss Phelps forgets that the Scriptures show that we are spirits now, to be unclothed at death of the material body. The Scripture is full of the use of the spiritual sight under direction of Providence, and of similar evidences of the fact that we are now immortal spirits, though occupying mortal bodies.

These defects are marked, but not fatal. The book is full of good suggestion. Its use may be rather to lead readers to fuller investigation than to satisfy all doubts, but it paves the way for progress into light. We need not compare such a book with those we prize which do not conflict with, but bring forth in its strength, the truth contained in the Holy Word; yet we cannot but be grateful that the world has not been left without more clear and complete information on this absorbing theme than this gifted woman has given. For her gift, so sincerely and devoutly offered, the world owes her much, and will hold her name precious.

Anti-Tobacco. By A. A. Livermore, and others. Boston: Roberts Brothers. 1883. pp. 117.

Avoiding strong feeling on the subject, we must say that we are glad that such a little book as this can issue. Not many

years ago nothing of the sort could be had; but the spread of the tobacco habit to the young seems to have moved thoughtful minds to protest. It is not too soon. Men, even leading ministers, are wholly dependent upon this narcotic. Men who have overcome the habit of intoxication, fail here. We remember being told by a New-Churchman of the persistent effort which some of our earliest members made to free themselves from the habit, giving over their business for the purpose, and that he alone succeeded.

Of the little book before us, it is enough to say that it is calm, full of facts, and wholly unanswerable. Its most valuable feature, as it seems to us, is several pages of answers from physicians at large, to whom eleven inquiries were addressed. Thus of the one hundred and fifty inquired of as to the good effects of tobacco, if any, eighty-five per cent. reply that there are no good effects. As to tobacco leading to drinking habits, seventy-six per cent. answer that it does. As to diseases occasioned, ninety per cent. answer affirmatively.

Times of Battle and Rest. By Z. Topelius. Chicago: Jansen, McClurg & Co. 1883. pp. 393.

The purpose of this Swedish writer to tell the history of his country in six romances is doubly good. It not only brings into vivid relief scenes in the history of a noble people, but it gives readers a series of romances of perfectly healthful tone. The present volume is the second of the "Surgenis Stories," as they are called, and treats of times lying between Gustaf and Charles XII. The hero is a count whose prowess in war is matched by his knightly adventures in peace. The home-life of Sweden and adjacent regions in the seventeenth century, the wars in Poland and Denmark, the life of the Court of Charles XI., the belief in witchcraft, festivals, hunts, and so on, are all here, and are presented in lasting pictures.

To the New-Churchman any accurate account of the days in or near which Swedenborg lived, is valuable on account of the light thrown on the spiritual condition of mankind. The present volume covers the period 1656 to 1697, and thus ends when Swedenborg was a lad. The next will treat of the very times in which he lived. Topelius has been compared with Scott. He is the Scott of Sweden. We cannot be too grateful for his books, and can only trust that his duties as Professor of History in the Uni-

versity of Finland will not prevent his early completion of the series.

Recollections of a Drummer Boy. By Harry M. Kieffer. Boston: James R. Osgood & Co. 1883. pp. 332.

Among the books giving personal sketches of the Civil War, this one will rank high. It is a boy's story for boys, and the entertaining and always pure style in which it is told, make it desirable as a gift-book. The rigors of war, as seen by a drummer in the one hundred and fiftieth Pensylvania, are so described that, while the account kindles patriotism, it gives a faithful picture of a war as it is really is. The book may not promote military ardor, but it will make many friends for its author, now a clergyman.

The Goal of Time. A Poem. By John Le Gay Brereton. Melbourne, Sydney, and Adelaide: George Robertson. 1883. pp. 56.

The poetic New-Churchman is welcome. In a poem of no mean power and beauty, the leader of the New-Church Society in Sydney, New South Wales, has given a history of mankind. An extract appeared in our last issue. We cannot resist the conviction that this poem might have been further elaborated and amended to advantage, but the grandeur of the theme may demand more than any one could do at this early day. The author has unquestionably an unusual poetic gift. Note the lines, as to the men of the Adamic age: —

> "No temple theirs, save such as Nature reared
> On mountain-top beneath the open sky;
> Or spread 'neath shade of interlacing boughs,
> Or on the verdant slopes adown the vale,
> By rivers winding through the wooded hills;
> Or on the margin of the glimmering lake,
> Or level reaches by the sounding sea."

A Physicians Sermon to Young Men. By William Pratt. New York: H. L. Holbrook & Co. pp. 48.

We know of no more healthful treatise on the dangers to which young men are liable through sexual desire, than this from the pen of an English physician. The tone is manly, wholly pure, and sufficiently emphatic. No one can read it without feeling grateful to author and publisher.

The Science of Correspondences Elucidated. By Rev. Edward Madeley. Revised by B. F. Barrett. Philadelphia: E. Claxton & Co. 1884. pp. 742.

A New-Church book that treats its subject fully, clearly, and convincingly, always has much work to do. It fails to reach those who prefer a tract containing a single idea, but it is valued by the deeper thinkers and more thorough students. Some such works were produced years ago in England by men of very limited leisure, but of great energy. Edward Madeley was one of these, and his treatise on correspondence as a science is a monument of research and patience. The plan of the book is what would be expected,—a general statement as to inspiration, a vindication of the inner meaning, a comparison of the science as seen in Swedenborg's works with the vague interpretations of others, and the application of this method of interpretation to many portions of the Word. This gave ground for a cogent argument, and Mr. Madeley made use of his materials in a gentle yet convincing way. The English edition was long since exhausted.

But the excellence of his treatise consisted especially of the thorough collection of citations from the best authorities. Almost every page has its notes. There are hundreds in connection with the three hundred pages of Mr. Madeley's work, and an Appendix contains many more. Thus the value of the work is greatly increased to the public speaker or essayist, and not less to the student who would fill his mind with the best thoughts of the centuries.

The second part of the work, slightly larger than the first, contains papers by Hindmarsh, Barrett, and others, extending the work of Madeley to many portions of the Word, and further explaining the doctrine. If the book is not rendered too costly in this way, the addition cannot be objected to, though Madeley's argument could firmly have stood alone.

A complete Index, indispensable to such a work, is given, making the whole book very satisfactory.

Donal Grant. By George Macdonald. Boston: D. Lothrop & Co. 1883. pp. 786.

If a writer be obliged to produce books rapidly, his necessity should lead to gentle criticism of his work. There can be no long pauses between literary efforts, filled in with journeys and

recreations, but the ending of the last book must be witness to the beginning of the next. Few writers bear this so well as Macdonald. The depth of his interest in humanity, and his high ideals of manhood and womanhood, furnish him with ever fresh courage, though the tone of his voice may indicate weariness.

As before, so now, there is a young man of great spiritual and physical power who wins a lady far above him in rank, and they meet with ghostly adventures. In the present work, as before, the background of evil, against which this goodness of man and woman are painted, is so black as to render the book offensive to many readers. This is Macdonald's fault,— his over-vivid descriptions of evil spirits. Many readers doubt the possibility of their existence, and think the writer given to morbid fancies. We do not rate him so, but would cry mercy for the nerves of his readers. Of the common criticism of too much preaching, we do not say much, for we do not think him able to avoid it; but we would ask that the sermons be not put into dialect.

"Donal Grant" is a story of great power. It is wholly a tragedy with a weird castle for its scene. But no one can doubt the masterfulness of its author. The story has many touches of the theology which our people love, and much somewhat rough condemnation of Calvinism. Thus we read,—

"Jesus Christ is the very God I want. No other than the God exactly like Christ can be the true God. Cast away from you that doctrine of devils, that Jesus died to save us from our Father."

"It is not necessary to see Christ to know what he is like. You can read what those who loved him said he was like: and when you think you understand him as he showed himself, then there is your God."

The Bay of Seven Islands, and Other Poems. By John G. Whittier. Boston: Houghton, Mifflin & Co. 1883. pp. 85.

A little volume of the pure and pathetic poetry of Mr. Whittier is welcome everywhere. His advancing years do not lessen his inspiration, but make his lines more precious. Of the twenty-one little poems here given in a tasteful little book with a portrait, the first is an excellent specimen of his verse; but the one entitled "What the Traveller said at Sunset," has the most power, though its versification is not always perfect. The first stanza is,—

"The shadows grow and deepen round me,
I feel the dew-fall in the air;
The muezzin of the darkening thicket
I hear the night-thrush call to prayer."

Nights with Uncle Remus. By J. C. Harris. Boston: J. R. Osgood & Co. 1883. pp. 416.

The idea that one is studying folk-lore, a subject of peculiar interest to New-Churchmen, when reading this pretty book, may not be so prominent in the mind as the genial author intended; but we have no doubt whatever, that he has rendered an important service to the student. He has certainly laid a multitude of cheered people under obligation to him. We are very glad that the world's fairy tales are receiving so delightful an addition. The book is a great help to the man of serious turn, with its bright, inimitable wit.

New Studies in Christian Theology. By a graduate of Oxford. London: Elliot Stock. 1883. pp. 303.

A volume of sermons has necessarily a quiet work to do, but the publication may do good to many; and there are many among us who must depend upon published sermons for their Sunday service. This book has thirty-three brief homilies upon texts in the Gospels, and addresses itself, from the New-Church point of view, to the open minded of all connections. Great gentleness, rather than logical or rhetorical power, is noticeable. The title-page speaks of the contents as "lectures," but this is only a reversal of the mistake commonly made, by which essays and lectures are called sermons. These chapters were written by a sermonizer, and by one who had less experience in writing essays. Indeed, they are not strictly "studies in theology," as that word is understood, but quiet, gentle homilies, and as such make excellent reading. The style of publication is very worthy of the contents. The anonymous character of the book will lessen its sale, but does not diminish its value.

Our Exchanges.

We acknowledge with thanks the benefits received from the following magazines and newspapers which promptly bring us the best thoughts of their contributors in the various bodies represented. We have frequently to indicate our indebtedness to them for materials for our department, "The Religious World."

Magazines: — The New-Englander, American Church Review, Harper's, Atlantic, Home, Lippincott's, Missionary Herald, Universalist Quarterly, The Southern Workman.

Newspapers:—The N. Y. Independent, Christian Union, Watchman, Zion's Herald, Harper's, Presbyterian Journal, Christian Register.

Guenn. By Blanche Willis Howard. Boston: James R. Osgood & Co. 1884. pp. 439.

We have seldom read a more powerful story. The art of the writer has completely concealed her art. She sketches so lightly, yet firmly, the Breton scenery in which the story is laid; she so carefully compacts it into a single season; she presents with vividness and dexterity so much like George Eliot's her few but markedly interesting characters, that one cannot think of a possible improvement. "Guenn" is far above the ordinary love story, though love is in it, in the magnificent priest, and in the brave fisher-girl, but alas, not in the artist who wins her friendship for his art's sake, and goes away without a further thought of her whose form was soon cast drowned at the priest's door; yet it is not too sad a story, and it is a very impressive one.

Whittier Calendar for 1884.

This calendar is of the same general style with the Emerson and Longfellow calendars, which have proved very acceptable to a multitude of admirers of those authors, for the appropriateness and artistic character of their designs, and for the great care and skill with which the daily selections were made. The selections for the Whittier calendar have been made from Mr. Whittier's poems and prose writings with similar skill and care. The design is entirely different from those of the Emerson and Longfellow calendars, but represents graphically certain leading features of Mr. Whittier's writings, by which these are most strongly commended to the admiration and love of American readers. This calendar will be a much-prized ornament in many thousands of homes, which will be brighter and happier for its daily words of wisdom. The price is the same as that of the Longfellow and Emerson calendars, one dollar, and it is published by Houghton, Mifflin & Co., Boston.

THE NEW CHURCH.

Constitution of the General Convention.

The Journal of proceedings of the last session of Convention contains a double Report, submitted for information, on the revision of the Constitution. The Committee found among its members a difference of opinion, and wisely concluded to recommend a delay till the Convention and its membership at large had opportunity to examine both proposed forms.

We have not hastened to offer our opinion, but we feel now that it is not too soon to enter upon some discussion of the Committee's Report. We have not inquired who draughted the two forms reported, nor who favor them, and we realize that they should be looked at without any reference to persons. Our thoughts should run as if all the members, being in doubt as to which form was better, had assisted in preparing both.

The two forms, designated as "A" and "B," may be described in a general way by saying that the first is a modification of the present Constitution, and that the second is based upon a new plan.

Speaking first of the form "B," we would suggest that it cannot be called a revision, though the Committee was appointed "to revise the Constitution and By-Laws," as may be seen from Minutes 39 to 41, of the session of 1882. It has a "Declaration" of some length, not of the nature of a revision of the present preamble, and this states that "the members of the New Church in America do organize themselves anew." Such a Report, however advisable practically, does not seem to be within the powers of the Committee, and we are surprised that it should be made. In case this had been the result of their consultation, we should have expected them to say simply that it had seemed best to "organize anew," and to ask for authority to offer a new Constitution. This objection to the form "B," as thus reported, is a formal one merely, and does not of itself affect the intrinsic value of the form "B," so far as that may appear. But the fact is surely not without weight that the Convention plainly contemplated only a revision, and did not ask for a new organization.

But we must regard the idea of a new organization, aside from the particular form proposed, as one of doubtful expediency.

The Convention has existed for some years, during which it has gradually modified its Constitution till some progress towards permanency has been made. As the result of frequent amendment had been to lengthen and somewhat confuse the document, there was reason for making an effort to revise in a thorough way, so that the work might stand for some time without further change. The adoption of the form "B" would be a new beginning, a casting aside as fruitless of all or nearly all that had been done, a confession of error, and a setting forth upon an untried path. However clearly some might see that the new form was an orderly one, they could not undertake to foresee its precise working. Twenty years might approve the experiment, but is it now necessary for the Convention to enter upon such an experiment? To this question, no one can answer for the Convention, but the question must have the Convention's answer ere long.

The objection, being general, covers all details, and renders their examination by one who feels this objection superfluous; yet we would add that we do not see why the "Declaration" is better than a plain statement of the object of the organization. It is long, and might reasonably be made much longer, but it does not to our minds strengthen the document.

As to the first Article, "This body shall be called the New Church in America," we would only say that the Convention never has been, and probably never will be, the New Church in America. The Convention is an organization of visible bounds, the New Church is the company of those who are in heart such, and of this only the Lord can judge. We need not enter into argument upon the great subject here involved, but will suggest that we cannot organize safely, humbly, and efficiently, without a clear perception of the distinction between the organization for work and the spiritual Church; nor do we think that the Convention fails, or will fail to recognize the distinction.

All the provisions of the form "B" are written with skill, and fit well together, but we notice some confusion incidental to so entirely new a draught. We notice that Associations are called "general churches," and then we read of the "general church in Convention," and conclude that there would be a difficulty in the use of terms so similar. Moreover, we find the Convention sometimes called so, and again, "general convocation," "the Church," "general meeting of the New Church," "the general Church," "general

Church in Convention," "general convocation of the Church," and all these instead of the proposed actual title, "The New Church in America."

Leaving the form "B," we come to the form "A," which appears to avoid our first objection to the form "B," by coming fairly under the title "revision." We notice no radical changes proposed, the most important being in the composition of the Executive Committee, and in the numerical basis of representation. We see no general objection to the form "A," except that it appears to be not well expressed, and to be open to general verbal improvement. The ideas seem to have been carefully wrought, the words to have been hastily chosen. Illustrations of our criticism may appear as sections are considered.

Having no essential general objection to make to the form "A," we are entitled to make further examination, as we proceed to do, without knowing whose work we are criticising.

Article I. begins, "This body is organized." Something important seems to be omitted, and proves at once to be the name. The designation should apparently be placed here, so that the Article may read, "This body shall be called" etc., "and is organized." The word "heavenly," before "doctrines," seems unnecessary in this connection. The phrase "As revealed by the Lord in the theological writings of Emanuel Swedenborg," seems to be inferior to the briefer phraseology, "As revealed by the Lord from the Word to Emanuel Swedenborg." We would prefer that the clause "from the Word" should be inserted, and we see no need of specifying "the theological writings." Instead of saying that the organization is "for the purpose of promoting the establishment and extension of the Lord's New Church on earth," why not say simply, "for the development of the New Church?" And then for the words, "by learning and performing the general uses," etc., we would suggest, "by doing the work," etc.

Article II. fails in grammatical accuracy, "all members" being followed by "the authorized delegate." There is redundancy here also. "Only" in line four, and "respectively" in line five, may be omitted. For the last lines, "but shall have the right to vote only when attending as the authorized delegate of some Association or Society, or specially authorized by the Convention to do so for a particular session," we would submit, "but shall have the right to vote only when acting as delegates of some

Association or Society, or when specially authorized by the Convention."

The second section of this Article, as to ministers, is palpably defective. To say "ministers who have been ordained under the rules of the Convention," is too narrow a definition to work well in all cases. "Ministers whose ordination has been recognized by the Convention," is a better expression. The next phrase, "who are engaged in the performance of the uses of their office," is not quite what is wanted. We would suggest "whose official acts are reported to this body," as more likely to apply closely. The next phrase, "cannot conveniently act," has been proved objectionable; the words, "are not connected with," are surely better.

In Article III., "who," referring to "boards, trustees, and corporations," is bad. "Formed by or under the auspices of the Convention" is bad, and should be, "formed by the Convention or under its auspices." For "recognition and supervision in such manner," one would better say, "such recognition and supervision."

In Article IV., as to officers, for "committee of ten ministers on Ecclesiastical Affairs," we would prefer the words "Ecclesiastical Committee to consist of ten ministers." The longer name seems to have no defence. For "Finance Committee of ten members," we would much prefer to say "Financial Committee of ten laymen." We do not see good reason for excluding the Vice-President and other officers from the Executive Committee, and do not think it would work well.

Article V., in regard to the duties of officers, says that "the Executive Committee shall have a general superintendence of the business and affairs of the Convention, and exercise its powers in the interim of its meetings." This is incorrect. The meaning is not, as expressed, the Committee's powers and meetings, but, "shall exercise the powers of the Convention in the interim of its meetings." To the proposition to have seven members constitute a quorum, we must at once object. The Committee could never act satisfactorily with only one-third of its members. Twelve would be a better number. In the same Article, for "pertaining to the office and duties of the ministers," we would say "pertaining to the ministry." The last sentence, as to the "Finance Committee," is open to improvement, as is noticeable at a glance. It might be re-written thus: "The duty of the Financial Committee

shall be to provide for," etc., "to guard," etc., "to authorize," etc., "and to audit accounts."

We notice in Articles VI. and VII. the term "general meeting." The word "general" seems superfluous. In Article VII. the expression, "as many other ministers as it has organized Societies," is quite too vague. Something like "the ministers employed by its Societies," is preferable on every account. The phrases "in addition" and "duly registered," we would leave out as needless.

In the Article VIII., on the ministry, there are certain sub-titles, which do no good and should be omitted, making the document uniform in appearance.

Article IX., as to amendments, again speaks of "general" meetings, as if there were any other, and fails to provide that amendments to the Constitution should be referred to the Executive Committee, thus omitting one of the best working provisions of the old Constitution.

And here we end our small criticisms, only regretting that there should be the least opportunity to make them. Form "A" strikes us as, in substance, what was contemplated by the vote creating the Committee, and as the only one, therefore, which the Convention is likely to regard with favor. We can only regret that its phraseology should not have been more carefully considered. As it is, we fear that a year's time must be lost, while the necessary verbal corrections are made, and while by-laws are added.

Of course a full consideration would include a comparison of the better of the two proposed forms with the present Constitution, for both might be inferior to it. This we do not do in detail, because all our people seem to be agreed upon the need of some change. We believe that form "A," regarded generally, is a better basis of organization and work than the present Constitution. It lacks its outward finish, however. But the form "B," though much superior outwardly, is felt by us to be not what was asked for and not what is needed.

An Inquiry as to Our Meaning.

In our September number we had a few words to say in answer to the question, "Are we right in organizing?" giving an affirmative answer on the ground of use. Our young friend of *New-Church Life* does not seem to have understood what we endeavored

to say plainly, for he remarks, "We believe [the MAGAZINE] arrives at the conclusion that, all things considered, it is rather a good thing that the New Church is organized." He also refers to a remark by us as to the good gained by the organization of the Methodist Church, and asks for an explanation of the language used. We note the complaint of obscurity, and shall be glad, when the subject of organization is brought again to notice, as was done by the publication of a recent "Life of Swedenborg," to give it fuller and, if possible, more lucid treatment.

The Washington Society.

IN return for a little contribution to the Washington Society, which is now engaged in raising its debt, and can easily do so by the aid of a general contribution, we have received a kind letter from Prof. Hunt, in which he says,—

"We feel encouraged, from the kindly responses that we are receiving from our friends in various parts of the country, that we shall yet be able to secure the entire services of our pastor. We hope the Lord will lead many more to think of us, and respond to our appeal. We have those that are willing to lend us a helping hand from the east and the west, from the north and the south. May the Lord richly bless them for their kind deeds."

Prof. Hunt's address is Lock Box 535, Washington, D. C. May his mail increase.

An English New-Churchman.

WE were very glad to meet with Mr. William Mather, of Manchester, England, during his visit to this country. He had spent some five months in the United States as a representative of the royal commission, appointed by the British government to report upon technical education throughout the world. It is said that Europe has been thoroughly visited, and that, but for Mr. Mather's urgency, no examination would have been made here. At a public dinner given in his honor in Boston, October 22, he expressed himself as much pleased with what he had seen.

In our brief interview, Mr. Mather spoke with earnestness of the New Church in England, and of his conviction that a fully educated and trained ministry was an essential agency in its establishment and progress. He deprecated the discussion of personal views, and thought that it tended to check zeal in the general work.

An Important Bequest.

We are rejoiced to hear that Mr. Nathaniel S. Simpkins, Jr., who has lately deceased, provided by his last will for a fund of twenty thousand dollars for the use of the Theological School, which will have the benefit by and by, and that other bequests by him are in favor of the Societies in Brooklyn, where he resided, and in Yarmouth, Mass., his native place. We do not know how one can render the Church a greater service, nor confer a greater happiness upon himself than by providing, during his years of health, for the maintenance and development of these institutions, now in their infancy, but already doing a good work.

"*Disciples of Emanuel Swedenborg.*"

We meet with this expression pretty often, and realize that it is or may be used kindly. But no expression could be more misleading, unless indeed we were called disciples of Robert Hindmarsh or Chauncey Giles. Swedenborg was himself a disciple. His fellow-members of the New Church are likewise disciples of the Lord Jesus Christ. The command to call no man Master they heed with especial care lest a false impression should be given. They remember that Swedenborg wrote that men were not to be called "Lutherans and Calvinists, but Christians."

It is consequently humiliating to them to be so misrepresented as to be called disciples of a disciple. It savors of the libel that they worship Swedenborg, which is the most baseless assertion ever made. The only remedy they can apply is personal explanation as often as opportunity arises, and the circulation of their literature. There will then be many whose light, coming only through some prison slit of sectarianism, will not learn the fact in this matter, but some will be helped to form a true conception.

The Lecture Bureau.

The public interest in the vicinity of Boston in response to the efforts of the Swedenborg Lecture Bureau is most gratifying and encouraging. The energy displayed in advertising the lectures in a thorough manner, so as to let the people know how important the subjects to be treated are, has its reward. It appears, not only from the nearness to the Rooms of the Union where interested hearers can easily follow up their inquiries, but from the opportunity to use ministers who are engaged in their own pulpits the early part of Sunday, that the city and vicinity of Boston are the

best places for work on Sunday evenings. The acquisition of Mr. George M. Towle as a lecturer, is an important one, because his reputation as a biographical writer and lecturer is established. We hope to present, later in the season, some account of the winter's efforts and experience in this direction.

The English Conference.

The Minutes of the English Conference, session of 1883, bring much good news. Only two ministers have no pastoral charge. The Conference was attended by twenty-nine ministers and eighty delegates. The financial and statistical Reports are skilfully made, and give much interesting information. We notice one point which seems open to remark: the application from several Societies that the laymen, their leaders, receive licenses to administer the sacraments. Granting that this may be rendered necessary in certain circumstances of a very exceptional character, such as in the case of a Colonial Society, we must express some fear that the effect of it in Societies near home will be to weaken the ministry by making ordination a mere form, and the acceptance of it a matter of taste. This tendency, however admirable as a protest against the priestcraft of Babylon, is in direct opposition to all the teachings on the subject of doctrine and experience. The evil which we should expect to see arise from this, would be an exaltation of mere preaching above the more important portions of Divine worship, so that the sacraments would be neglected, and would become an appendage to the preaching, instead of the most potent means of promoting the religious life.

We do not see how our brethren can expect to establish a powerful ministry — the principal agency in promoting the growth of their body — if they go on from year to year undermining in this way the true dignity of the office as a distinct profession.

The Michigan Association.

From the Minutes kindly sent by Mr. Eugene Laible, Secretary, we learn that a meeting of good promise was held at Detroit. Dr. Hibbard, who has removed to Philadelphia, declined to serve, and Rev. A. F. Frost was chosen Presiding Minister. He has certainly an excellent opportunity before him, and we hope he will improve it by doing all he can for his Society, and encouraging one or more of the other Societies to secure ministers. The Association has three Societies, and about three hundred members;

but there, as elsewhere, numbers and worldly means are not so important as willing hearts.

What is Swedenborgianism?

Rev. J. C. Ager, in the leading article of the *Sunday Magazine* for December, answered this question with much skill. If there be a criticism which may be made, it is upon the brief mention of the Redemption; but where there is so much to say in little space, as the answer to this question requires, brevity is not a fault.

Theological Instruction by Mail.

At the instigation of an evangelical minister, and with the hearty concurrence of the Managers of the Theological School, this new work has been undertaken to the end, that ministers of other bodies and those of our own clergy and laity who desire, may have systematic instruction. The circular, printed elsewhere, gives all needed information.

The End of the World.

In reading three lectures kindly sent us by Rev. J. F. Potts, of Glasgow, and treating on the "end of the world," we have noted a praiseworthy frankness of utterance as to the prevailing scepticism, and what seems to us a slight obscurity as to the application of prophecy. Following Dr. Holcombe, perhaps, for he largely quotes him, he speaks of the present as a time of preparation for judgment,— a time of visitation preceding judgment; and, again, says that the day of judgment has dawned; and, finally, that the New Church is inaugurated. This last truth involves, of course, the *previous* occurrence of the judgment, as fully described in the interpretation of the Apocalypse. Mr. Potts takes a gloomy view of Christendom, but he seems to us to paint too strongly when he makes the sceptics serve as exponents of the faiths of the churches.

Rev. George Field.

The removal of this well-known worker in our cause was not preceded by a long illness, and took place very soon after his removal to Florida. His energy and steadfastness were always recognized, even by those who thought him too uncompromising, and his name will be remembered as that of one to whose self-sacrificing labors as a preacher many owe their first favorable knowledge of the New Church.

THE RELIGIOUS WORLD.

Reasons for Withdrawal.

Rev. J. C. Wilhelm, who withdrew from his Presbytery after the trial of Rev. J. W. White, has published a statement well worth reading. We can only make extracts: —

"If I had supposed that it was necessary for a minister of the Presbyterian Church to hold and teach the things which appear to be required by this action, I should probably have withdrawn long ago, if I had ever, indeed, become a Presbyterian minister. The positions involved in the charges sustained against Brother White, are such as my rational intelligence revolts against, and at the same time such as do not appear to me to be taught either in the Word of God, or the Confession of Faith of the Presbyterian Church. . . . If it be said that reason is not to be used in the interpretation of the Word, then, indeed, rationality is not the boon of God to the human race, which I had supposed it to be; and if we are not strictly responsible to God for the use of this faculty in our study of God's Word, then it is impossible for me to see how we are responsible for anything."

"In regard to the charge and specifications relating to the resurrection, they seem to me to be irrational, unscriptural, and unorthodox. They are irrational, in that they demand a belief in the resurrection of the 'material' body, while our hope of spiritual happiness depends so much upon our release from material limitations. They are unscriptural, because in direct conflict with the words of Paul: 'It is sown a natural body; it is raised a spiritual body.' Whatever we may understand by a spiritual body, in distinction from a natural body, we certainly cannot understand a 'material' body, which is the lowest form of the natural. It is to something higher and better than the material that the Apostle points us. 'It is sown in weakness, it is raised in power.' 'Thou fool, that which thou sowest is not quickened, except it die; and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain; but God giveth it a body as it hath pleased him, and to every seed his own body. . . . So also is the resurrection of the dead.'"

"Although this charge [as to the Atonement] was not sustained, yet the treatment of it, and the vote, showed a degree of obscurity on the part of members, as to the issues involved, and as to the nature of God, which is involved in the subject of the Atonement, such as to render their judgment altogether uncertain in this particular case; and such as to render it impossible that I should remain bound by their interpretations of the Word of God and of the Confession, growing out of their views on this subject. It is no wonder they could not understand Brother White. As an example of this obscurity, take the following question put to the accused: 'In the case of the redeemed sinner, who bears the penalty?' The absurdity of the question may be exhibited by a parallel or corresponding one, on the natural plane: 'In the case of the lost sheep rescued from the pit, who stays in the pit?' or, as a lady suggests, 'In the case of the poor, returning prodigal, who stays and eats husks?' It is

implied in the charges as formulated, and in the verdict in view of the evidence, and in the remarks of brethren when giving the reasons for their vote, that the Presbytery regards the suffering of Christ, in distinction from his obedience unto death, his victory and glorification, and coming again in redeeming power, as the thing which secures men's salvation.

"The Presbytery seems utterly to have ignored, or never to have made, the distinction between the *demands* of the law and its *penalty*. The law demands loving obedience. Its penalty is suffering. The demand and the penalty alike spring from the Divine Love, and look to the same end. The demand is for obedience in order to life. The penalty is for the conservation of life, by preventing and restraining evil. As physical suffering has no other end but the conservation of physical life, so mental and affectional suffering has no other end than mental and affectional life. The demand is eternal and universal upon all intelligent beings, good and bad. The penalty is coincident with sin, and only upon the sinner while in a state of sin."

"For the remarkably clear, simple, and profound presentation of truth contained in the statement of Brother White, I feel truly grateful to God, who has used him in his providence to bring these great truths so readily and convincingly within the grasp of the simple if not of the learned and the wise; and, instead of convicting him of heresy, I hail him as a brother whom the Lord hath delighted to honor. There has never come under my notice an equal amount of theological truth in the same space. I am willing, therefore, to go forth to proclaim, in however humble a way, these truths to men, as the Lord may open the way and give me opportunity."

In His Younger Days.

THE newspapers are reminding Prof. Park, who has lately been so prominent in opposing the new movement in theology, that there was a time when he himself loved progress. From Prof. Park's sermon in eulogy of Prof. Moses Stuart, we quote a few words which will live longer than more recent utterances of the same orator:—

"He found theology under the dominion of an iron-handed metaphysics. . . . His first and last aim was to disenthrall the Word of life from its slavery to an artificial logic. . . . Because he has done so much and suffered so much in persuading men to interpret the Bible not according to the letter, but the spirit; not in subjection to human standards, but in compliance with its own analogies; not by conjectures of what it ought to mean, but by grammatical and historical proofs of what it does mean, he has received and deserved the name of our patriarch in sacred philology.

"I hope and pray that, for the peace of the Church, and the prosperity of religion, attacking will ere long cease to be the order of the day. If not, let those look well to it who never rest easy except they are contending, or at least are laying out all their strength and ingenuity to show that the fashion of an old garment is better than the fashion of a new one."

The Millenial Church.

Rev. John Waugh has contributed to the *Presbyterian Journal* a poem from which we make an extract, the sentiment of which all our readers will applaud: —

"The Church is undivided,— Christ's true Bride,
Bright as the sun, and tempered as the moon,
Girt with a diadem of stars she reigns.
A sect — ill-omened name — cannot be found;
No Lutherans, no Calvinists are seen;
Arminians, Wesleyans, Baxtereans, none;
Pauliceans, Novations, Ærians, none;
All human and disjunctive names, disowned;
Torn from her banners, as unworthy Him
Who made her with His blood the Queen of Earth.
Yet all the forms of faith the leaders prized,
The good embodied in each sect is kept
As contribution to the perfect whole.
The zeal of one, the light another bore,
The graceful forms another loved so well,
The quiet spirit and unselfish faith
Another chose as its distinctive badge,
Bound in one body of aggressive truth,
Wins all the nations to Messiah's throne
In unity unbroken."

Wise Words for Missions.

The *N. Y. Independent*, commenting upon the replies received by Rev. Joseph Cook to his inquiries addressed to leading Japanese converts, gives its conclusions thus: —

"If Christianity is to make the best and wisest use of its opportunity in Japan, missionary policy must, in our opinion, make prominent these features:

"1. Send only sound, able, cultured, and broad-minded missionaries, who will leave sectarianism at home.

"2. Provide abundant Christian literature of the best character.

"3. Unite all denominations in the establishment of a first-class Christian university.

"4. Develop a strong native ministry, and commit their support as far as possible to their congregations.

"5. Stop at once all attacks on social customs which are not immoral, and all attempts to 'Westernize' the converts.

"6. Give the native Christians full liberty to rear a Japanese Church with their own statement of belief and practical system.

"7. Minimize foreign influence and interference and emphasize the virtues of filial respect and patriotism, which natives understand Christianity to undervalue."

Inter-Ecclesiastical Congress.

The pastors of the Episcopal, Methodist, Baptist, and Congregational Churches, in Pittsfield, Mass., have issued a Circular which asks for information in regard to the feasibility of holding an "inter-ecclesiastical congress." If favorable answers are received, we may look for the assembling of a congress which will have it in its power to do much good. The name of Rev. T. T. Munger, author of "The Freedom of Faith," and pastor of the Congregational Church, at North Adams, Mass., appears upon the Circular, and he may be the author of the movement.

A Scientist's Conversion.

Prof. Hegard, of the University of Copenhagen, has been a marked supporter of scientific Atheism, but he has lately published a second edition of one of his works, and has added an Introduction, in which he says,—

"The experiences of life, its sufferings and griefs, have shaken my soul and have broken the foundation upon which I formerly thought I could build. Full of faith in the sufficiency of science, I thought to have found in it a sure refuge from all the contingencies of life. This illusion is vanished. When the tempest came which plunged me in sorrow, the moorings, the cable of science, broke like thread. Then I seized upon that help which many before me have laid hold of,— I sought and found peace in God. Since then, I have certainly not abandoned science, but I have assigned to it another place in my life."

Ridiculing Us.

The *Christian Register* doesn't hesitate to make sport at our expense when it can, and it sometimes gets an excellent opportunity:—

"The *New-Church Life* (Swedenborgian) says, 'While man reads the literal sense of the Word, the angels attendant on him perceive the spiritual sense. Foreign words or mistranslations disturb them and break the series of their thoughts.'"

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